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Christian Life

NOVEMBER • 1953

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THE MAGAZINE FOR CHRISTIAN 25¢

Christianity U. S. A.:
NEW YORK CITY

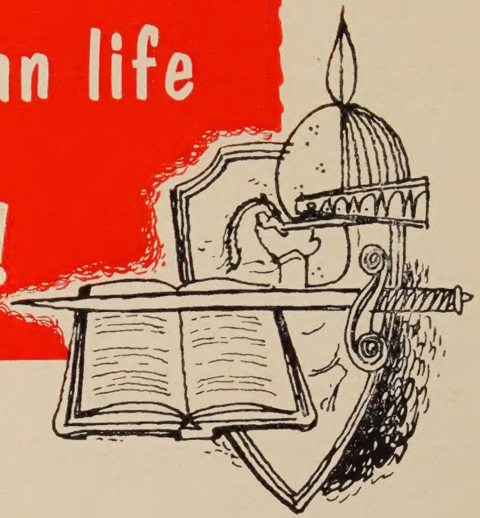
World's Greatest Mission Field

In the **NEWS**
- ★ UN Faces Crisis in Korea
- ★ Spain Persecutions Ease Up

Grave New Responsibilities Face Today's Chaplains

> *"Who shall*
> *prepare himself to*
> *the battle?"*
>
> I Corinthians 14:8

prepare
FOR THE BATTLE
OF
Christian life
AND
service!



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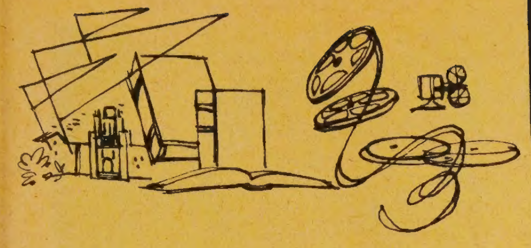
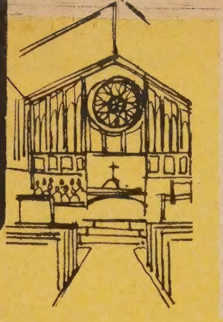


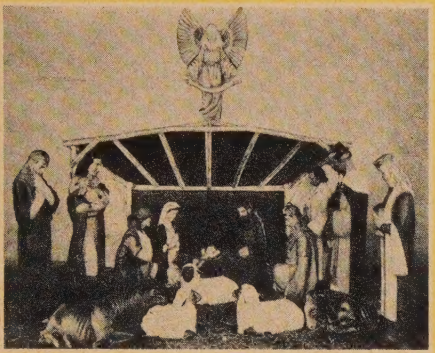
BUYERS GUIDE



Life-Size Nativity Scene

To add to the splendor of your Christmas displays this year, consider using life-size figures. Mold-Craft, Inc. is offering a complete new 1953 line of life-size figures for a nativity scene or a Christmas choir.

The huge life-like nativity scene (some figures stand 6′ 2″ tall) is comprised of 15 biblical figures plus stable background. All figures are three dimensional (meaning full-round) and are self-standing, chip-proof, weather-proof being designed primarily for outdoor use. They are lightweight, and are made of a hard molded rubber compound.

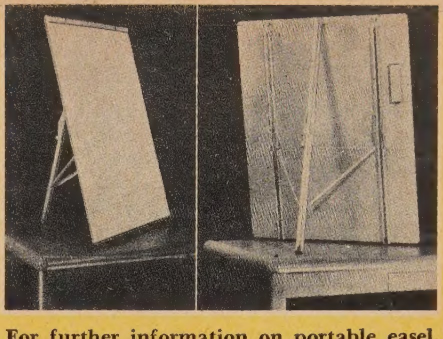


For further information on the nativity scene, check item Y113-A on next page.

The complete set includes: the Christ Child in crib, Mary, Joseph, Wise Men, Shepherds, sheep, ox and donkey plus stable background. Figures can be purchased separately if desired or a "Starter Set" begun with the Christ Child, Mary or Joseph.

Shipping weight of all 15 figures in Life-Size Nativity Scene is only 450 pounds. Lacquered in full color they present a striking appearance out of doors.

A free, 16 page color brochure will be sent on request. Check item Y113-A.



For further information on portable easel, check item Y113-B on next page.

Table Model Portable Easel

This easel folds or unfolds easily. Since it has no legs, it is simple to carry to meetings. . . . It will stand on a convenient table or desk. Its rubber feet will protect any surface.

This all-purpose easel, manufactured by the Oravisual Company, was designed for use as a whiteboard with the large, standard size paper pad. It's perfect, too, for use with turn-over charts and cardboard charts of almost any size.

Another feature is the small aluminum crayon box on the upper right. The box hinges out, making the crayons conveniently accessible.

Also, a small detachable chart shelf is standard equipment. It can be snapped into keyhole slots at three different heights and will support charts of almost any size and weight. At the top of the easel is a hardwood clamp strip for use with turn-over charts.

Folded in half, the easel measures 28″ x 21⅛″ x 1⅝″. Total weight is 11 pounds.

It has a silver-gray hammertone finish and it's light because of its aluminum construction.

The Oravisual Company also makes a zipper carrying case of durable olive drab water repellent canvas with strong web

FOR MORE INFORMATION . . .

Place a check mark alongside products and services on which you want specific information.

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Your Office: church.............................school......... ....other...............................
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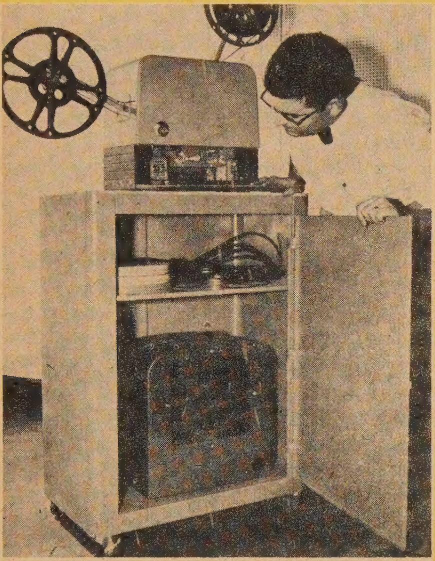
handles. The case is 3" thick so that it will conveniently hold the easel with a paper pad or a set of charts attached to it.

Safe-Lock Cabinet and Stand

Here is a new combination cabinet and projection table, designed for equipment protection and portability, for use by audio-visual departments in school, church and industry. Trade-named Safe-Lock Combination Portable Cabinet and Projection Table, it allows for complete storage protection of projector and speaker.



For further information on cabinet and stand, check item Y113-C below.

The unit is mounted on large, 3" ball-bearing swivel casters (two with brakes) insuring complete mobility for movement of audio-visual equipment.

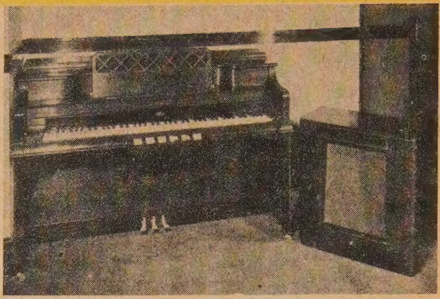
Other features of the sturdy, all-metal unit include ample speaker storage space for any make, a storage shelf for film and accessories, a sturdy lock on cabinet door and a shock resistant plywood top with surface area designed for dual projection.

The cabinet is 29" x 17" x 42" with 29" x 17" x 24" allowed for speaker storage. Finished in harmonizing buff brown baked enamel, the unit's shipping weight is 70 pounds.

Also available is an Economy Projection Stand for use in compact rooms and other situations where economy and space are factors.

This unit is a pedestal type and has a special storage slot which holds up to three film reels of 2M feet each capacity. Side hooks mounted on the column, allow for cord storage. Its 39" height permits projection over a seated audience and, the manufacturer points out, the compact design and rugged, 20 gauge steel construction, permits the 34 pound unit to be moved about easily.

Combination Organ-Piano



For further information on organ-piano, check item Y113-D below.

The Lowrey Organo is a revolutionary new instrument that makes it possible to have organ music and piano music from the same piano keyboard in one half the space and at less than one half the cost of any other equivalent combination arrangement.

An exclusive patented device fits the piano keys and provides an electronic switching arrangement that gives complete organ chords in a great variety of tonalities and intensities, with or without vibrato.

It is a very practical instrument for churches. The fact that any pianist can play it greatly simplifies its use. Perhaps, however, it is most popular in homes, where the great desire to recreate fine organ music has long existed and either limited space or lack of funds has made this hope seem completely impossible.

Many recording artists use it to provide rich background or a wider range of expression to their interpretation of music.

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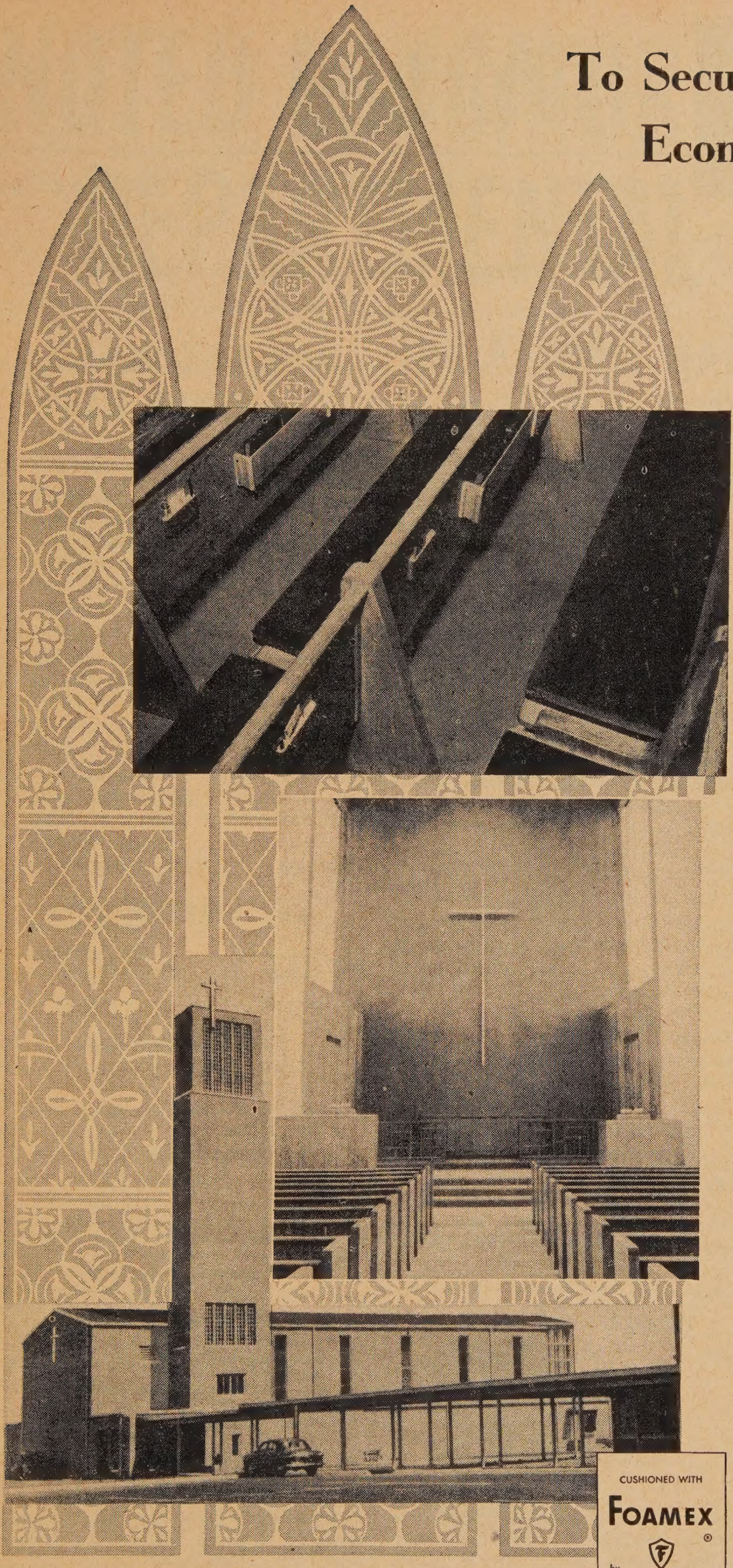
Just check the squares opposite the items listed here. On the reverse side of this page, fill in your name and address, tear off on the line shown above and mail to "Christian Life" magazine. We will do the rest by asking those concerned to get in touch with you by mail. No obligation to you, of course!

To Secure More Economical Comfort



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Complementing its completely modern architecture with modern foresight, the First Community Church, Dallas, Texas has specified Firestone *Foamex* Pew Cushioning. For only *Foamex* meets every need of Church seating service...offers advantages unheard of in old fashioned cushioning:

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Christian Life

In This Issue

THE MAGAZINE FOR TODAY'S CHRISTIAN

Winner of Oklahoma Baptist University
Award for Distinguished Service in
Christian Journalism during 1948

NOVEMBER • 1953 *Volume* 15 *Number* 7

THIS MONTH

Sniffing the scent of a T-bone steak without knowing where it is, who cooked it or how to find it is like a magazine without advertisements. At least that's the way we feel about it.

Sniffing merely intensifies the appetite. Similarly the articles, news, fiction, Sunday school helps and photos in CHRISTIAN LIFE are designed to intensify your spiritual appetites. But it takes advertising to give concrete suggestions by which your spiritual aims can be fulfilled.

For instance, if CHRISTIAN LIFE in a devotional article encourages giving, it is providing the sniff. If it encourages giving and also permits its advertisers to inform you where your gifts may be used, it is giving the sniff, the T-bone steak and even the knife and fork to eat it.

Or, if we encourage you to begin a new church but fail in our advertising columns to tell you how to equip it, we have both pushed you out on a limb and proceeded to saw the limb off.

That's why here at CHRISTIAN LIFE we believe advertising is important. Without it our ministry is not only incomplete but also inadequate. CHRISTIAN LIFE Magazine and the advertisers work together to help you serve the Lord more effectively.

You and our other readers form a concentrated group of hard-working evangelical Christians. You are not dreamers, but active workers. You desire more than a quickened pulse. Because you are busy serving the Lord, your time is precious.

You cannot afford to waste it by a hit-or-miss scrambling after various types of equipment and organizations to help in your Christian service. You want it at your fingertips.

In the advertising columns of CHRISTIAN LIFE, this information is readily available for you.

Like hydrogen and oxygen, combining to form water, editorial and advertising naturally go together. They are equally valuable, but neither can do a complete job without the other.

And so as you scan this month's issue of CHRISTIAN LIFE, be sure you peruse the advertisements too. You will find many products and services that may better your Christian living and activities.

Take advantage of the opportunity that awaits you in these pages. Respond to the advertisements and give them a chance to help you.

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NEXT MONTH

Santa Claus and Rudolph, the red-nosed reindeer, have usurped such a high position that even civic organizations recently objected. In the December issue will be an account of how one community launched an effective campaign to put Christ back into Christmas.

Christmas in Belgium wasn't very pleasant for Pierre. He sold evergreens and holly along the streets to provide for his bedfast mother. How Pierre's Christmas became cheerful is the tale of "The Shrine Around the Corner" by Margaret Williams in next month's CHRISTIAN LIFE.

Christian books make ideal Christmas gifts, according to Lloyd Kalland, our book review editor. Next month he tells why and points out the best books of 1953 in a Christmas book checklist, designed for use by our readers as they do their Christmas shopping.

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NOTED EDUCATOR COMMENDS DEPARTMENTAL GRADING

LAUNCH $2,000 IDEA CONTEST!!

Chicago, Illinois—Scripture Press announces a Sunday School Idea Contest in which $2,000 in cash prizes will be awarded for practical ideas in five different phases of Sunday School work: 13-week Sunday School curriculum outline and one complete lesson, Handwork Ideas, Young People's Programs (13-meeting curriculum and one program), Junior Church Programs, and Special Day Programs. Identical prizes will be given in each group, according to Victor E. Cory, president. All entries must be made with the official entry blank available at your religious book store or Scripture Press in Chicago.

THE PEOPLE SPEAK

from Virginia—". . . Since teaching the Intermediate Scripture Press lessons, emphasizing the workbook, and using My Counsellor, the class has grown from 8 to 14 in six weeks. We're all enthusiastic about the work."

from Saskatchewan—"As constant users of the All-Bible Graded Series, we are very grateful for material that really 'reaches' the Sunday School student according to his or her age-level. We find it, and freely term it, the best in the field."

from New Jersey—"When my children started coming home from Sunday School with more Bible knowledge than I ever knew, I started reading their Scripture Press lessons myself. Now I am enrolled in the adult course, and thoroughly enjoying my new-found knowledge of the depth of God's Word."

from British Columbia, Canada—"We have been able to build up another Junior Class since I sent my order for supplies. Your materials have done wonders in our Sunday School—attendance has doubled. The Primary workbooks are a great attraction, and these children attend very regularly."

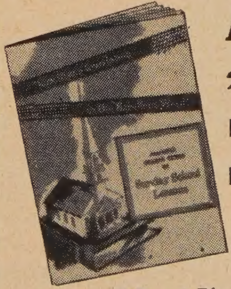
DR. EDMAN HAILS PLAN AS MOST PRACTICAL FOR SUNDAY SCHOOLS

Wheaton, Illinois.—Stressing the need for unification of purpose throughout the Sunday School, Dr. V. Raymond Edman, President of Wheaton College, in a recent conference pointed out the definite advantages of departmentally graded lessons. "A Sunday School without a goal is bound to flounder, lose pupil interest and gradually strangle itself in maladjustments and inefficiencies of the teaching staff," said Dr. Edman. "Perfectly capable teachers may find themselves handicapped by trying to teach lessons not suited to certain age-levels," he continued. Dr. Edman then pointed out that a Sunday School's purpose is to evangelize and to educate each pupil in the whole of Scriptural teaching. "Departmentally graded lessons," he said, "do just that, by teaching on the proper age-level for each department. Further, with the same basic lesson being taught throughout a department, correlated worship opening or closing services are practical, and problems caused by teacher absentees are largely overcome."

MATERIAL TAKEN HOME BY CHILDREN INSTRUMENTAL IN PARENTS' CONVERSION

Chicago, Ill.—Letters received from pastors and parents alike have pointed out the tremendous influence exerted in the home by Scripture Press materials brought home by the children, according to the publishers of the All-Bible Graded Series of Sunday School lessons.

Even Nursery and Beginner leaflets, which parents are asked to read to their children, have been known to reach older members of the family with the Gospel. Enthusiasm among pupils of all ages also is contagious as they show at home the materials given to them, studied by them and worked on by them at Sunday School. No figures are available on the percentage of parents who thus are eventually led to faith in Christ, but wide-awake pastors believe that the percentage is surprisingly large.



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READERS WRITE

Signals Mixed

The title of your leading October article, "God Calls His Signals," is not only misleading but dangerous. The signal guiding this athlete to a modernist seminary needs to be checked by Scripture. "Cease, my son, to hear instruction that causeth to err from the words of knowledge" (Prov. 19: 27). The idea that direct guidance was available on how to anticipate a particular SC pass play, was plainly set forth in the article. That sort of thing is Buchmanism, which in the end makes the Bible superfluous. And is not that also the emphasis in the search for direct guidance on whether to play football on Sunday? "I'm not saying it's wrong for others to play, but after prayer I have decided I shouldn't." The Word of God is thrown away and prayer is substituted for it.

San Francisco, Calif.
EDWARDS E. ELLIOTT, *Pastor*
First Orthodox Presb. Church

* * *

Wrong Facts

In reference to your article by Agnes Choate Wonson ("For Tiny Tots," September issue), I am surprised that you did not notice an error. If man was created on the seventh day, then when did God rest? The visual aid was good, but is useless if the facts are wrong.

Toronto, Ont. ETHEL M. CLARKSON
Child Evangelism Fellowship

* * *

We have been enjoying the issues of CHRISTIAN LIFE for about two years. I want to say to you that the September '53 issue is especially challenging with its missionary emphasis. I notice in your section of this issue entitled "For Tiny Tots" an error of Bible teaching. I trust it is a printing error. My Bible states in Genesis 1: 26-31 that God made man on the sixth day. On the seventh day God rested and sanctified it (Gen. 2: 2, 3).

Shiloh, N. J. MARIE LIPPINCOTT

- *Sorry, we slipped.*—EDS.

Doesn't Satisfy

I have been taking CHRISTIAN LIFE for only a few months. I will say frankly, it does not satisfy my spiritual hunger. I must take other Christian publications for that purpose. . . .

Birmingham, Ala. MRS. R. L. FREEZE

Blue Ribbon Issue

We were ready to pin the blue ribbon on CHRISTIAN LIFE's education issue of several months ago, but when the September missionary issue was still only half read, we were cheering it as the very best issue of CHRISTIAN LIFE we had ever seen. Congratulations to the staff and your contributing writers for a wonderfully comprehensive job on behalf of missions today. Only one omission raised an eyebrow with us—the exclusion of something on the Near East. . . . Missions in other lands may have better public relations, but the Near East, too, has its faithful missionaries and struggling converts. Let this not be forgotten.

Falls Church, Va.
LT. AND MRS. D. L. POWELL

We have enjoyed the September issue very much, also the article, "World in Turmoil," and your survey on page 17 of the 150 mission boards and 8,000 missionaries.

Paterson, N. J. WILLIAM VAN DER EEMS

* * *

I have read with interest the article in your September issue entitled "World in Turmoil." It presents excellent and valuable information.

New York, N. Y.
JOHN L. YOST, JR., *Sec. for Candidates*
Board of Foreign Missions of
the United Lutheran Church

Second Hand Religion

I want to congratulate whoever wrote, "To Whom Shall We Go?" in the September CHRISTIAN LIFE. The Lord has laid on my heart the fact of this "second hand religion" as you call it and I am much distressed by some of men's private interpretations of God's Word that have been accepted as gospel truth.

Yucaipa, Calif. MRS. MARGARET MILLER

* * *

I would like to commend you on printing the splendid article, "To Whom Shall We Go?" It surely presents the picture as it is. How we need Christians with initiative, backbone and convictions of their own!

Mafeking, Man., Can.
D. K. SCHELLENBERG, *Missionary*
Western Gospel Mission

* * *

I'm sorry it's so hard for you to maintain a fair position and print articles, which while voicing the thoughts of many, produce such criticism for yourself for doing it. The articles by Pastors Myrddin Lewis and Donald Wells were calculated to sharpen our thoughts . . . and to better prepare us to accept the answer to the one, "To Whom Shall We Go?" Many heresies and countless schisms would have been avoided if people had practiced searching the Scriptures

Christian Life Evangelist

- Rich blessings are in store for you through the ministry of the CHRISTIAN LIFE Evangelist W. Douglas Roe. During November he will be at:

Central Baptist Church, Trenton, N. J., Oct. 25-Nov. 1; Feasterville Baptist Church, Feasterville, Pa., Nov. 8-15.

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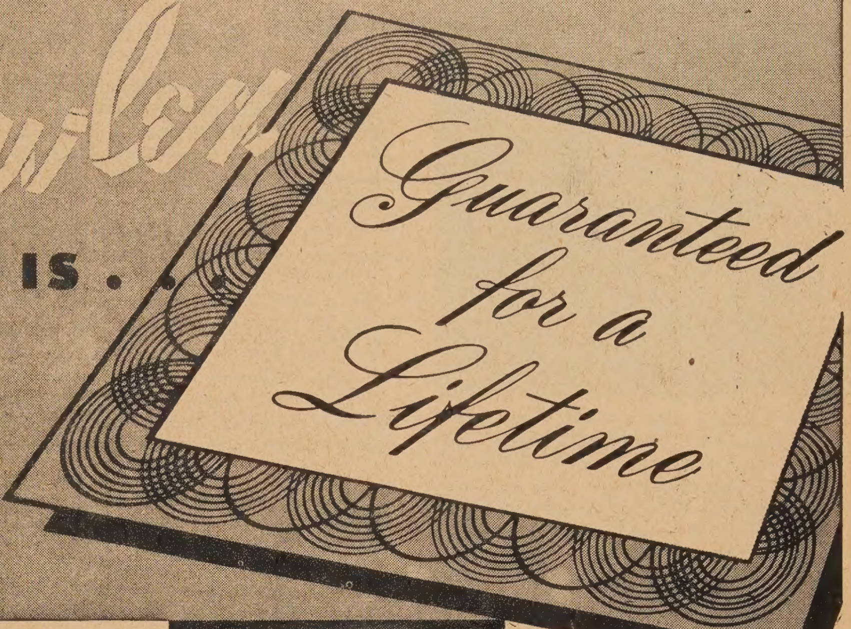

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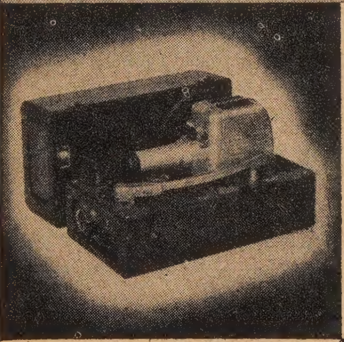

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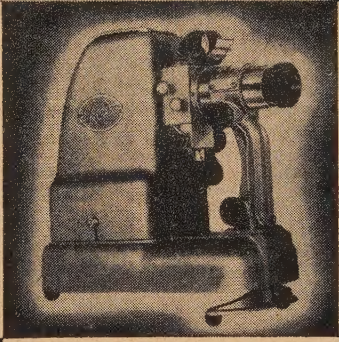

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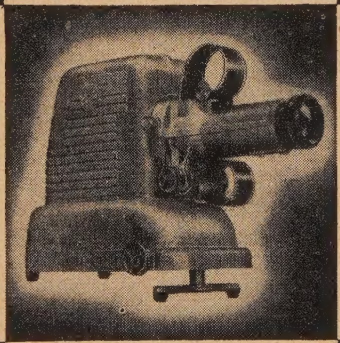

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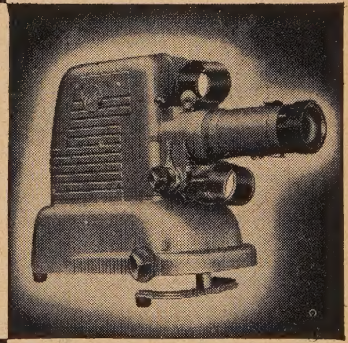

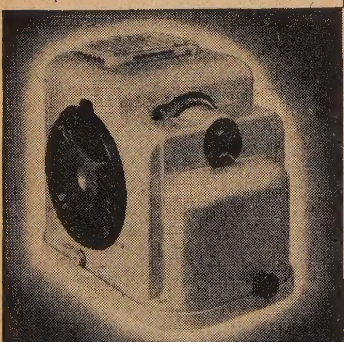

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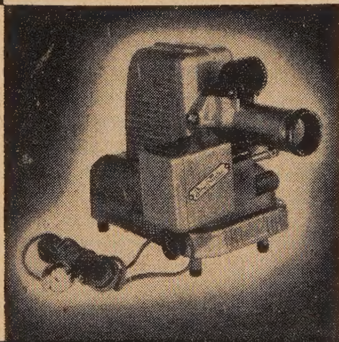

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TOP MISSIONARY POTENTIAL

by James R. Graham

GRAHAM

Missions in the Orient have underestimated the spiritual potential of national Christians and national churches. It has been a great mistake. Many mission boards now have seen that subsidization of national churches and pastors with Western funds and excessive missionary paternalism has retarded autonomy, independence and the healthy outreach of native churches.

But the idea that national churches had any responsibility to evangelize other lands seems never to have occurred to missionaries except in very isolated cases. This was a very serious failure. We ourselves were guilty. In fact, China and North Korea may not have fallen to Communism if churches had assumed their responsibility for Christ's great missionary program.

Now the Lord has given us a foothold in Formosa—all that is left of an autonomous China. It may be a last-ditch stand.

Young missionaries from the West cannot complete the evangelization of Southeast Asia. They are not acclimated to tropical temperatures, nor have they the necessary disease-resistance. They are strangers to Oriental thought-forms and are usually not quick in picking up Oriental languages. The Chinese, however, have all these things to begin with.

The function of young missionaries from the West must be to train intensively young nationals and communicate to them their vision, zeal and love of the Savior.

The strongest churches in Indo-China, Thailand, the Strait Settlements, all across Malaya, the Philippines and Indonesia are the Chinese churches, both in numbers and wealth. But they have two distinct weaknesses—lack of trained spiritual leadership and no vision for any Christian witness outside of the circle of the Chinese community itself.

If repairs on property a neighboring city has handed to us with nearly 30 acres of land can be completed, we hope to start a Formosa Christian College in the fall. We expect to screen our freshman class down to 200, picked for acadamic and spiritual aptitudes. We will add the same number each year until we have the full four years. The students will receive agricultural and vocational training, besides arts, sciences and Bible.

Putting Christ and His program first, we want a faculty concerned for the spiritual well-being of the students. There are many unemployed teachers with good training who have escaped here from the mainland. There are others in the U.S. desiring to return, so that there should not be much difficulty in obtaining teachers, both academically and spiritually qualified.

Formosa Christian College, as a training institution not only for local workers, but for overseas missionaries for all of Southeast Asia, is a top missionary potential.

Bright young Chinese aflame with the love of Christ, born to oriental conditions and thought, acclimated to tropical temperatures, acquainted with several languages and able to learn more, are the logical missionary evangelists for this immense area to the south and to the north.

Through the expanse of Southeast Asia our graduates can work in and through the millions of Chinese colonists who have churches strong in numbers and financial resources. They can provide them with qualified spiritual leadership and infuse into them a missionary vision.

No Westerner is allowed to preach to the Malayans; consequently there are almost no Malayan Christians. But the Chinese can and with the true impulsion of the Spirit will make disciples among them.

Can anyone name a higher missionary potential in the whole world than a counterpart in the Far East of Wheaton, Moody Bible Institute, Columbia Bible College and other sound institutions in the United States with a missionary vision? Such is the purpose of the Formosa Christian College—an undenominational college but approved by all and designed as an aid to every evangelical missionary effort already in existence or that will later come into being.

We are desperately in need of much more money to get started. After that, the thing should roll along by itself.

Brethren, pray for us!

CHRISTIAN LEADERS ENDORSE FORMOSA CHRISTIAN COLLEGE

"The prospective Christian College in Formosa will perform an indispensable service in training indigenous Christians to carry the Gospel to Southwest Asia.

Language, customs and ability to live on native level can be acquired in no other way. We must depend upon natives to evangelize the world."

DR. HAROLD J. OCKENGA,
Minister of the Park Street Church, Boston, and President of Fuller Theological Seminary

FREE — WITH YOUR CONTRIBUTION

The above space is provided for by Mark'Andy, Inc., manufacturers of plastic tape. To further encourage gifts for the Formosa Christian College, Mark'Andy will give you a name and address roll of tape and dispenser (see ad on opposite page) absolutely free with each $5 contribution. Make your checks payable to the Formosa Christian College Association. Receipts will be provided enabling you to deduct your contribution on your income tax returns.

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for authoritative proof for all unusual interpretations even though presented by those of undoubted learning and piety. I wish that all three articles be re-read and each reader ask himself or herself the question, "Just wherein has anyone of the authors definitely denied any Bible statement?"
Maysville, N. C. Minnie R. Blanchard

Leader

We think Christian Life is the leader in its particular field. We have thoroughly enjoyed the valuable contribution your magazine has made in the field of sacred music.
Bloomfield, N. J. John C. Hallett

* * *

Christian Life has a lively, arresting way of presenting material, and we find it informative and worthwhile.
Los Angeles, Calif. David L. Cooper, Jr.
Biblical Research Soc.

* * *

Complete Meal

Keep up the good work! Christian Life is such a wonderful all-round Christian magazine. It's my complete meal: fiction, news, ideas, advertisements (I appreciate them, too), Spiritual Clinic.
Dalton, Ohio Mrs. Vernon Gerber

Faced up to the Truth

I was most interested to read the article in the August issue by Rev. Donald Wells called "The Great Discrepancy" in which he so honestly and ably faced up to the truth of the impregnable rock of Holy Scripture. . . .
Toronto, Ont., Can.
Rev. H. A. M. Whyte
United Apostolic Faith Church

More Fiction

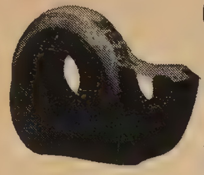
We do enjoy reading Christian Life. There is in my opinion too much advertising and not enough to read. Please let us have more Christian fiction.
Dinuba, Calif. Mrs. Geo. Gerbrandt

Over the Airwaves

We are very happy to report to you that source material from Christian Life is being used over DZAS and her six sister shortwave transmitters in Christian Radio City, Manila. As these broadcasts go over the air, our prayer is that many souls may come to know the Lord as personal Savior.
Whittier, Calif.
Mrs. Dorothy C. Broger
Far East Broadcasting Co.

Ranks First

Perhaps the most valuable part to me is the section on "Church and Sunday School Management." It is always the first section I turn to. I find invaluable the object lessons, finger stories, chalk talks and all other aids in working with Junior Christian Endeavorers. As Junior superintendent of the Pennsylvania Christian Endeavor Union, I lead a great many conferences and use many of these lessons in speaking to the Juniors. I always recommend Christian Life as good source material to Junior leaders.
Harrisburg, Pa. Mrs. Paul Decker



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Your fine magazine has been most helpful to me in filling my post as superintendent of the Sunday school.

Aurora, Ill. I. W. KILLIAN

* * *

I certainly do enjoy your magazine. It is fresh and informing.

Waco, Texas
GROVER J. ANDREWS, *Ed. Associate*
7th & James Baptist Church

Answer to Prayer

I wish to thank you for such a magazine—an answer to my prayer to find a Christian magazine.

New York, N. Y. CORINNE LUNDGREN

Deeply Impressed

I was deeply impressed with "Cheap at Twice the Price" in the October issue, page 22.

Orrville, Ohio
WM. G. DETWEILER, *Director*
The Calvary Hour, Inc.

Country Churches

I would like to see articles which would help particularly country churches. Ideas to help bring others to the Lord and to increase attendance is needful and and I would like to see a greater spirit of true worship prevailing. Ideas that might work in larger churches are not always as effective in a country church. Therefore, I would like to see a series of articles which would be helpful to country churches and country people.

Biddeford, Me. MRS. MARION MITCHELL

Excellent

Your magazine is excellent. America needs it.

Avon, N. Y. ALICE L. GOUGH

How To Be Saved

THE late President Roosevelt said, "The only thing we have to fear is fear itself."

The Bible says, "Perfect love casteth out fear." That Perfect Love is found in a Person Who has the power to remove hate, pride, greed and lust, because in Him only are found the attributes of perfection.

If you do not know this Person, you can never know peace and freedom from the harassing cares and worries of life. You can never have the security of confidently saying "I will fear no evil" because such a statement is based on the fact of heart assurance which testifies "Thou art with me."

If you are without the comforting presence of this magnificent Individual Who is able to give you life for death, you will want to know how you can gain His friendship and protecting power. The Lord Jesus Christ is His Name, and He invites you to leave your darkness and enter into His light. Your future days will then follow the pathway of righteousness which leads to life eternal, there to dwell in the House of the Lord forever.

Further information about this One Who is the Way, the Truth and the Life, freely giving rest and peace to those who seek, can be had by writing How To Be Saved, *Christian Life* Magazine, 434 South Wabash Avenue, Chicago 5, Illinois.—*The Editors.*

TOMORROW'S
CHRISTIAN AUTHORS
ARE TRAINING TODAY

Mrs. Ruby Tarrance, Bremen, Kentucky, like yourself, always dreamed of writing. But she needed the training that would help her past the *dreaming* stage into the *doing* stage where she would receive regular checks from pleased editors. In March 1950 Mrs. Tarrance enrolled with CWI, the home study school that doesn't keep you from your homemaking, business, professional or social activities. Her first course was "Beginning Christian Writer" which taught her the basic principles of all good writing. When she finished, her news stories were published in her local paper. Then she enrolled in "Christian Magazine Writing." Her eighth lesson was purchased by YOUTH TODAY; her ninth by CHRISTIAN LIFE Magazine.

"The thrill I received from selling my first article was compensation enough for all the time and effort I put into the two courses," Mrs. Tarrance writes. She is now taking "Christian Fiction Writing."

Only $5 Starts You

What Mrs. Tarrance has done you, too, can do. The total cost of the beginning course is only $15. The easy payment plan permits you to pay as little as $5 down. The balance of $10 is payable in two monthly installments.

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( ) Enclosed is my first payment on "Beginning Christian Writer." Start my course at once.
( ) Send me additional information and free sample lesson.

Name..

Address..

City.............................. Zone.... State..............

This is the second in a series of messages to inform the Christian public about true conditions in Korea today and to reveal the overwhelming needs of these brave people in the wake of the war.

Our Government has announced relief shipments are being made to Korea. This has led many folk to believe there is no more need for individual help.

The facts are Government help will go largely for rehabilitation of cities and towns. There is no way we can convey to you the tremendous personal suffering that continues everywhere in Korea as a result of insufficient food and clothing.

The common people and, particularly, our Christian brothers and sisters need our help desperately during the winter months ahead.

This little tot does not know the comforts of home. The scene is typical of the living and sanitary conditions of thousands upon thousands of Korean children today.

Dear Lord, Take Care of the Little Boys and Girls in Korea Tonight!

Over 200,000 orphans—less than one-third of them in orphanages. There is without doubt more concentrated suffering and agony in Korea tonight than any other place in the world—more personal tragedy than at any other time in history.

O.M.S. missionary, Ed Kilbourne, sent from this city of heartaches the following vivid picture of disaster: "A large fire in one of the Pusan refugee camps left 15,000 without shelter. As I walked through the smoldering ruins I heard the hysterical cry of a mother who had left her boy in a hut that had just burned. I turned to a couple of Koreans and said, 'Let's go find him for her.' In the midst of charred rubble we finally found him. There wasn't much left. I'll never forget the cry as she stared at the shapeless form of her boy: 'Here I left North Korea,' she said —'everything gone—and I came here to this city of refuge only to lose my only child.' And I heard in the voice of that mother the haunting cry of thousands upon thousands of mothers that are weeping all over Korea."

Another missionary reports seeing a baby sucking at the breast of its dead mother who had just lost the grim struggle against starvation.

We of O.M.S. feel our great family—who has already helped so nobly—will want to again rally to Korea's need in the months ahead. We are continuing to send tons of powdered food monthly; more than 2000 orphans in 15 orphanages look to our hand monthly; widows and lepers are under our care also. And then there is the great spiritual program which must also keep pace with a program to relieve physical suffering.

The need staggers us and we are driven to our knees. But then we remember how God has worked through you in the past. As we review the hundreds of tons of clothing you have sent and the large financial gifts, we know we can trust Him—and you—for the tremendous needs of Korea for another winter.

****Send bedding, clothing and contributions for Korean relief to—***

Oriental Missionary Society
900 North Hobart Blvd.
Los Angeles California

Placement Service

Christian Life's Placement Service, designed to assist Christians and organizations desiring to employ Christians, operates as a service to its readers. If you're seeking the Lord's place of service for your life, make use of the Placement columns.

To help cover cost of handling, there is a $3 charge for those inserting Positions Open ads, and $1 for those inserting items in Situations Wanted. A check or money order for the amount must accompany the order.

Then for those who find employment or employees through the service, the original payment should be duplicated.

In sending information, briefly state your qualifications and fields of interest. Ads will be listed under a box number; all replies will be forwarded to you.

Postitions Open

Both

Wanted: Assistant Manager, private secretary, letter pressman and binderyman by old established religious publishing house. Box NV-422.

Capable writers with good Bible background to aid in producing Sunday school and/or Vacation Bible school lessons; also visual aids. Teaching exp. and knowledge of Christian education helpful. Excellent opportunity in Chicago. Box NV-424.

Young man or woman capable of taking charge of editorial and circulation of official publication of missionary organization. Circulation 12,000. Apt. available. Give full details first letter. Box NV-426.

Supt. and wife, capable of managing completely beautiful children's home and camp near Montreal, Canada. Cook and domestic also needed. Box NV-428.

Positions now available in evangelical organization for Dean, Business Mgr., Secy., Bookkeeper, Clerk, Carpenter, Plumber, Janitor, Cook. Central N. Y. State. Accommodations available. Box NV-430.

Christian lady or man needed for general store and post office work. Live in a Christian home. Box NV-458.

Wanted: Man for maintenance work, woman for dietitian. This could be man and wife or separate individuals. Registered Nurse also needed. Mission school and hosp. in eastern Kentucky. Box NV-448.

Male

Opportunity for Christian man, who has either exp. or knowledge in general office procedures and service for Bible institute in Midwest. Some accounting knowledge with supervisory capacity desired. Box NV-454.

Editorial Assistant: Nationally circulated evangelical magazine in Midwest has place for man exp. in editing, rewriting and editorial work. Excellent oppor. to serve the Lord with talent He has given. Box NV-456.

Administrative executive with promotional flair for leading Latin American missionary organization. Outstanding opportunity. Los Angeles area. Permanent, challenging. Pleasant office. Box NV-466.

Wanted: Born-again watchmaker with proven ability to manage entire jewelry store and watch repair in central Florida city. Box NV-460.

Well-known blind preacher needs young Christian man as traveling secretary, able to take part in meetings. Good remuneration. Box NV-462.

Accountant—Age 25-35, to supervise department of 15. Splendid program of benefits. Christian publishing house, Chicago. Box NV-432.

Sales—to represent Christian publication located in Chicago in connection with space selling. Some traveling. Sales promotion knowledge helpful. Box NV-434.

Female

Salesperson with Christian education background. Good opportunities to advance. Sunday school supply store in Chicago. Box NV-436.

Editorial Assistants—secretaries and proofreaders. Knowledge of graphic arts and Christian education helpful. Splendid opportunities to advance in Christian publishing house. Box NV-438.

Advertising department secy. for America's leading fundamental Sunday school publishing house. Delightful surroundings; fine program of benefits; earned increases each six months. Prefer young woman under 30. Excellent opportunity. Box NV-440.

Exp. typists. Unlimited oppor. for you in Chicago offices of fundamental Sunday school publ. house. Soundscriber operation in Customer's Service; biller in Order-Clerical; correspondent in Publication Sales or Film Dept. Advancement oppor.; benefits; good salaries; regular earned increases. Box NV-442.

Circulation Department. To handle orders in Christian publication office. Some typing exp. would be helpful. Variety of work. Chicago location. Box NV-444.

Editorial Assistant—good opportunity with leading evangelical publication. Christian education and writing experience helpful. Box NV-446.

Children's Worker—Supervisory Housekeeper for small children's home on Eastern Shore, Md. Salary plus room and board. Must supervise housekeeping, cooking and children in AM and PM. Light, airy room, attached bath. Box NV-450.

Cook—General Worker for small children's home, Eastern Shore, Md. Salary plus room and board. Cook three meals and do housekeeping. 5½ days, time off each day. Box NV-452.

Consecrated office worker or housekeeper, middle aged. Oppor. to live in comfortable home and do a service to needy Hebrew Christians. Box NV-468.

Secretary-Assistant Editor for one of the best known Latin American missionary organizations with headquarters in Los Angeles area. Thoroughly evangelical, extremely challenging. Pleasant office. Box NV-464.

Situations Wanted

Female

Christian lady, with 20 yrs. typing exp., interested in typing env., cards, copy work, etc. at home. Is in a faith work at present as Child Evangelism Director. Box NV-441.

Organist with wide exp. desires to serve evangelical church in North Shore area or on north side of Chicago. Ref. furnished. Box NV-443.

Young lady, 20, available for youth revivals and children's work in Nebr. and bordering states. Will work with youth and children in any sound Holiness church. Ref. furnished. Box NV-445.

Christian teacher desires pupils in voice and piano. For piano a choice of beginning, continuing, advanced, or evangelistic piano-playing instruction. New Jersey side of New York area. Box NV-421.

Christian, tithing housewife would like to do typing in her home for Christian concern. Have had typing exp. in newspaper office. Resident of central Indiana. Box NV-423.

Christian widow earnestly desires work addressing envelopes, cards, copy work, etc. by long hand in her home in North Dakota. Rates very reasonable. Box NV-453.

Male

Christian desires to do publication design, production research and direct mail promotion from Chicago office. Ten yrs. exp. Send your problems or write for prospectus. Reasonable rates. Box NV-439.

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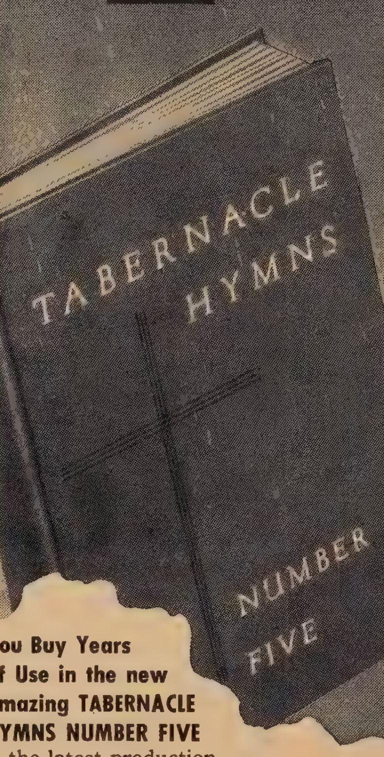

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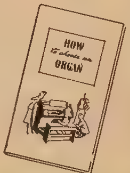

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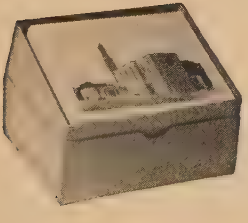

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Ordained Bapt. minister desires pastorate in Southeastern states. Interested in independent church. Twenty yrs. pastoral exp. Ten yrs. with present church. Must make change because of wife's health. Box NV-427.

Conservative, ordained Bapt. minister, 16 yrs. pastoral exp., now serving pastorate in New York State, desires change. Prefer farther South or Midwest. Grad. of Moody and Bapt. Semny. Desires Christian day school for 4 children. Box NV-429.

Grad of Biblical Semny. desires a position of Christian Education or pastoral work. Exp. in both fields. Degree in Christian Ed. and New Testament. Married, 3 children. Bapt. Box NV-431.

Artist, Christian. Exp. in editorial layout, advertising and promotion. Interested in free lance or full time. Present location, N. Y. area. Box NV-433.

Christian, 38, desires part time work in advertising and publicity work. Grad. of I. C. S. in advertising, former newspaperman, wide exp. in religious advertising. Married, 3 children. Box NV-435.

Young man, 27, desires oppor. with Christian organization, college or Bible school. Bachelors and Masters Degree in Business Admin. Active in lay ministry. Avail. Feb. 1954. Box NV-437.

Presbyterian minister, 45, would like to relocate in West or Midwest. Worker with young people as major. Visual aids a specialty. Married. 2 children. Box NV-447.

Born again minister, 40, desires Bible or Bapt. church. Prefer North Central area. Loves soul winning and prayer-minded people and activities. Lord is blessing present ministry. Much exp. Wife sings and teaches. Box NV-451.

Young ordained minister, 22, single, seeking change in pastorate. Plays piano. Independent Pentecost. Desires a community revival center. Exp. includes both evangelism and pastoral duties. Box NV-449.

Both

Middle aged couple to work in Christian school, institution as housemother, seamstress, motel hostess, host or hostess in recreation headquarters, maintenance or agriculture helper. Box NV-417.

Christian couple would like position as managers of motel, vicinity of St. Petersburg, Fla. Wife is R.N. Husband has considerable exp. meeting public as salesman and director. Wife is 52, husband is 46. Box NV-419.

Coming Conventions

In this feature, Christian Life brings readers a listing of major conferences and conventions of national and international scope. Requests for information should be sent directly to the organizations at the addresses listed below.

The Free Methodist Churches of California and Arizona will hold a Sunday school convention at the Pasadena, Calif. Free Methodist Church, Nov. 26-28. Convention speaker will be Rev. Walter Kalvesmaki. Western Regional Director of Sunday Schools of Free Methodist Churches.

National Holiness Missionary Society will hold their Natl. Missionary and Prayer Band Convention in Marion, Ind., Nov. 10-15.

Scripture Press: Philadelphia, Pa., Nov. 7; New York City, Nov. 14; Traverse City, Mich., Nov. 13-15.

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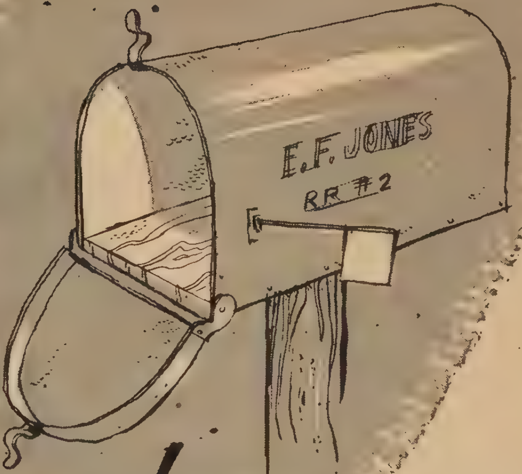

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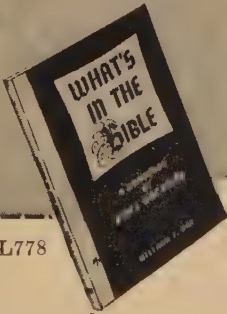

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This incomparable new-day development is a quality electronic organ installed in the magnificent Church Piano by Story & Clark. Its only keyboard is the one familiar piano keyboard, yet it gives actual two-manual organ performance, and literally thousands of tonal combinations.

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Skid Row Fisherman

by Honore Osberg

Tom Suagee seeks to win another to Christ.

TOM SUAGEE, 63-year-old part-Cherokee Indian, is a fisherman on Skid Row, Los Angeles. The Indian, as so many call him, is a familiar figure to the regular drunks and hobos who haunt this street of "living dead men." They knew him when he, too, went lurching and stumbling drunkenly along the streets of Los Angeles. They had heard him swearing belligerently at other "winos."

Tom had spent 48 years of his life in drunkenness and debauchery before anyone ever approached him to talk to him personally about his soul.

But for the last four years, since his conversion, Tom has walked up and down the street, a kindly, respectable gentleman, miracle of the grace of God.

His light blue eyes mist over with tears when he deals with a soul. Tom believes the Gospel of the Lord Jesus Christ should be love not only preached, but put into action. If he sees a fellow without a shirt, one of Tom's own shirts may find its way to that man.

Tom's first convert was Guy Eddy, an old crony of the hobo jungles. Guy, too, is still serving God. He is starting a gospel work to help other converted alcoholics.

Two of Tom's friends, who were saved in the same American Soul Clinic Mission as Tom, are now running a Spanish Faith Mission in Albuquerque, New Mexico. Just the other week, Tom sent more than a fourth of his salary to them, because, as he expressed it, he wanted to "encourage the kids," Eddie and Rhoda Perea.

Since his conversion, Tom has worked continuously for the Lord. On Saturdays he helps out in a children's class on Skid Row. He gets a real blessing as he works with these little ragged urchins, and God has used him in winning some of their parents to Christ.

During the week, after his day's work is finished, he hurries back to Skid Row. There on the street, he fishes for men. He does not approach everyone who comes along, but he studies the men. He knows just how to pick the sad-faced men and disillusioned boys who are ripe for Christ.

His tireless efforts in soul winning are bringing results that last. One night a shabbily dressed man came into the mission. Tom spotted him and saw there was something different about him. He found he was a graduate of Duke University and had been a practicing attorney for 27 years. Unhappy home conditions had driven him to drink. Tom dealt with him a long time, but he could not seem to yield to God.

The next morning, however, at eight o'clock this man burst through the mission doors. "I came back to see you," he told Tom almost breathlessly. "I never slept all night."

Together they went into the prayer room, and that morning another defeated man wept his way through to victory. Tom saw him again only a few days ago. He tries to keep in contact with his converts.

One of his latest converts sneered scoffingly at Tom when he first testified to him. But in Klamath Falls, Ore., the Holy Spirit started dealing with him. He hopped a freight train back to Los Angeles. In the mission he told Tom how God had dealt with him. That day another soul was born into the kingdom of God. He is sharing Tom's room now. Recently an old man dropped dead on Skid Row. Tom had won him to Christ only three days before he died.

"Tom," his friends have asked, "why do you want to stay down on this filthy, rotten Skid Row? You look and act like a gentleman now—so why do you keep on staying here?"

"Because I know this is where the Lord wants me," is Tom's reply. "There are so many sick and tired men down here. They are dying every day on the street and in the flop houses. This is where God has called me to win souls for Him."

THE NEW TESTAMENT PATTERN SUCCEEDS

"Only *one* reply to my missionary offer! Christians unwilling even to provide room and board for a missionary to their local Jews!" The superintendent was burdened as he visualized the scores of midwestern cities whose hundreds of Jewish families were receiving no testimony concerning Messiah Jesus! There *must* be a way!

"We'll send out workers without any local help," he decided. He hired four new missionaries, young women of high calibre. Truly a step of faith, yet he was under a divine compulsion, and he knew how to operate a mission with economy.

He assigned his best pioneering missionary lady to plan with the girls, to take them one at a time for training and service in needy cities, to rent a room for the two, and to get busy.

The results were beyond expectation. Jews were impressed with Gentile visitors interested enough to pay their own expenses in order to bring the Jews a Message of Love and Hope. Local Christians were first convicted, then co-operative. In the next five years, faith and hard work resulted in systematic gospel visitation among Jewish people in many unreached cities.

"But progress is still too slow!" said the Man-at-the-helm. "A few missionary visitors can never finish this job. The churches must be invited and instructed to participate actively in reaching their Jewish neighbors." Not a new idea but a woefully neglected one, he realized. Jewish evangelization was part of the Great Commission to the WHOLE CHURCH, not to a few Jewish missions.

This New Testament pattern has produced better results among both Christians and Jews. "We hardly know who is the most thrilled, the church folk who go calling, or the Jews whom they visit," exulted two returning staff workers.

A pioneer organization, now active from Iowa to New England and from Milwaukee to Miami, had outgrown its *Chicago* designation. We needed a new name! A Handbook for Witnessing to Jews, prayer and instruction meetings for interested Christians, a variety of special tracts for Jews, good planning and cooperation had been crowned with the evident blessing of God. The testimony had become truly *American* in extent. Its aim continued to be the exalting of *Messiah Jesus*. Its increasing emphasis was *fellowship* with the churches in the God-given task. Thus the new name,

American MESSIANIC FELLOWSHIP

was born. Friends are expressing satisfaction, saying the change was long overdue.

"I being in THE WAY, the Lord led me to the House of my Master's Brethren." To claim personal application of these Biblical words is indeed a privilege. Yet in the House of Israel "the laborers are few" and the Hour is late. If interested, write for further information to the

AMERICAN MESSIANIC FELLOWSHIP, INC.
816 Independence Boulevard Chicago 24, Ill.

Our Mighty Moment

IF SOME Americans had not grasped the grim terrors inherent in atom and hydrogen bomb warfare before, they got their fill last month.

A literal bombardment of newspaper and national magazine articles began the attack. It was climaxed by news conferences and public addresses by President Eisenhower designed to alert citizens to the awful consequences of such a war.

The President solemnly predicted "sudden and mass destruction, erasure of cities, windrows of unidentified dead, a possible doom of every nation and society."

Mr. Eisenhower stated to a news conference that Russia is capable of launching an atomic attack on the United States and that the soviet capability will increase with time.

The President's speeches and news conferences together with the magazine and newspaper articles represent a desperate effort on the part of the United States Government. That effort is to shock the American public into a realization of the impending doom hanging over it as a result of the fact that Russia now possesses the secrets to hydrogen bomb warfare.

Defense Mobilizer Flemming's comment was that the soviets now could deliver "the most destructive weapon ever devised by man" on American targets.

Even the *Bulletin of the Atomic Scientists* advanced their time clock on civilization to three minutes to midnight, after the Russian H-bomb explosion was confirmed.

Whether or not this effort to arouse a horror-drugged nation will succeed yet remains to be seen. One thing, however, looms crystal clear: only the intervention of Almighty God can save the day.

As Christians we can take nothing but an optimistic view.

First, because although sudden destruction may come, our lives are hid with Christ in God. And since to be with Him is far better, we can only look with a sense of supreme joy to that moment when we shall see Him as He is.

Meanwhile, about us a growing number of people are being driven to a realization that their salvation lies only in God. This is our opportunity—our mighty moment—to walk and witness in a manner which will draw many into a knowledge of the love of the Lord Jesus.

Second, because now, if ever, the fate of nations as well as the world lies in the hands of those who believe in answered prayer. That God has a plan for the ages no thinking Christian will deny. But that God's timetable for that plan rests in the hands of believers is apparent by the many opportunities which the Word of God gives to us to intercede for men and nations.

Therefore, in this one mighty moment in world history left to us, let us claim His mercy that total destruction may be averted so that millions more may yet hear the glorious message of salvation. To date we have failed miserably. Our mighty moment can become a reality only as by faith we claim the promises of God's Word—and act upon them.

1953 Editorial Platform

1. **Stimulate missionary vision and action by on the spot reporting of world missions.**
2. **Strengthen and develop Sunday schools.**
3. **Foster strong Christian family life.**
4. **Create a hunger for the Spirit-filled life.**

School Population Rises

ELEMENTARY schools are jammed this year with 27 million children, two million more than last year.

Little wonder, though. National population has passed the 160 million mark and the babies of World War II marriages are reading today's primers.

The U.S. Office of Education is alarmed. In spite of the biggest school-building spree in the nation's history, only 20 per cent of the 345,000 needed classrooms are being built.

To relieve overcrowding, teacher shortages and big construction outlays, school taxes are soaring.

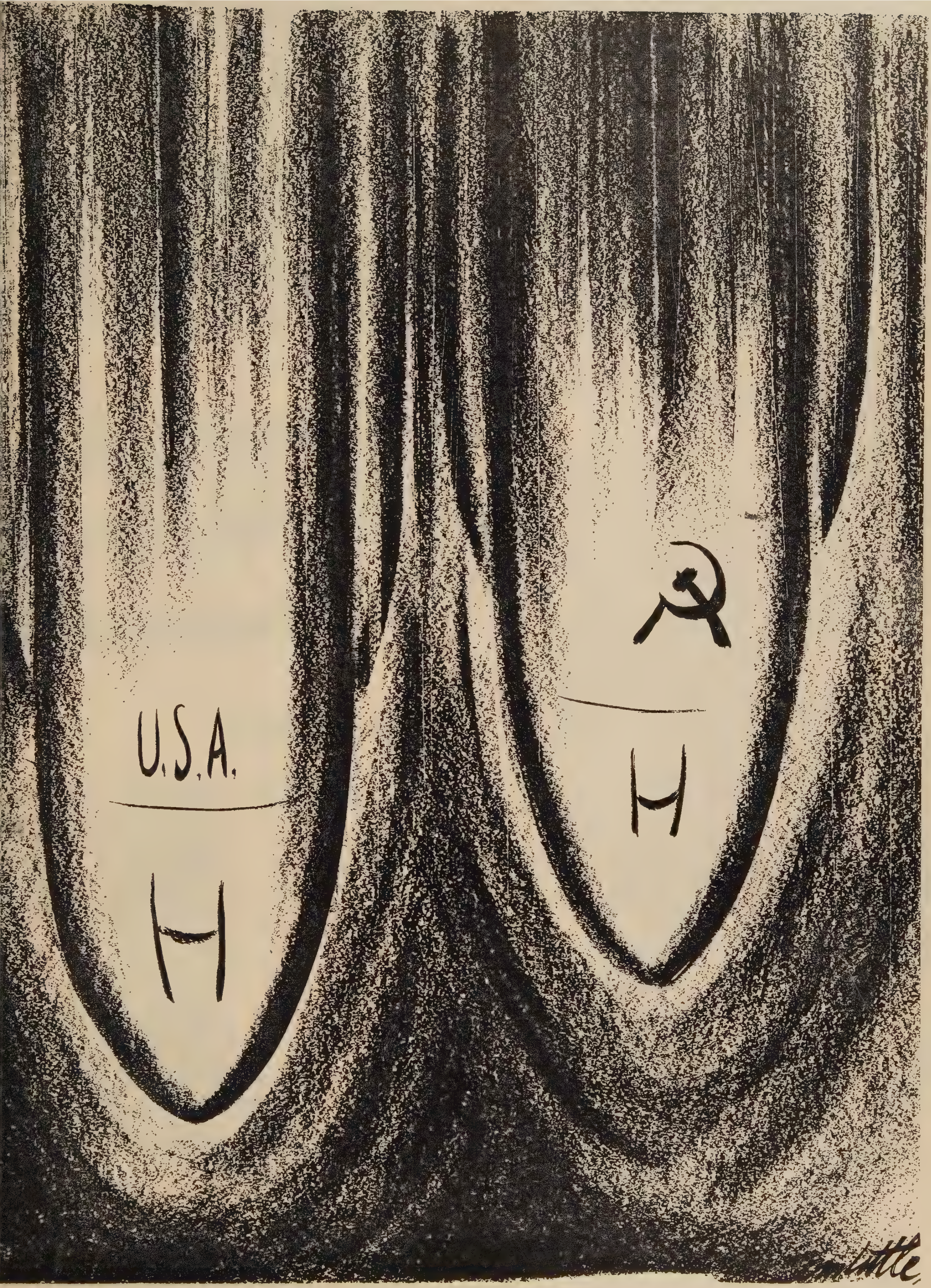
But admittedly, the U.S. school system neglects spiritual truths. School children, educators say, must pick up their spiritual knowledge from church and Sunday school.

But who is bringing the swarming millions of American children into the Sunday school? Who is training Christian Sunday school teachers to handle the tremendous task? Who is giving sacrificially that Sunday school units might be built to satisfactorily house them? Who is concerned about America's children?

The U.S. Office of Education says that America is five years behind in providing adequate schools for its children. In providing adequate Sunday schools, how many years are America's Christians behind?

PICTURE OF SIGNIFICANCE ▶

- The H-bomb race was effectively cartooned by Tom Little in *The Nashville Tennessean.* The drawing, entitled "Look! We're Out Front," spotlighted the attention that the American press gave to the critical bomb situation last monh. Malenkov's announcement that Russia had exploded the H-bomb had previously stirred the entire United States, from President Eisenhower down.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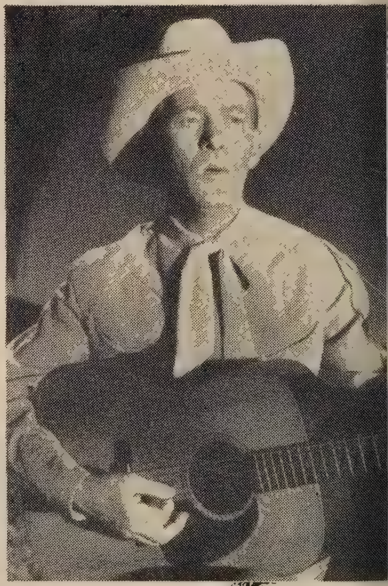

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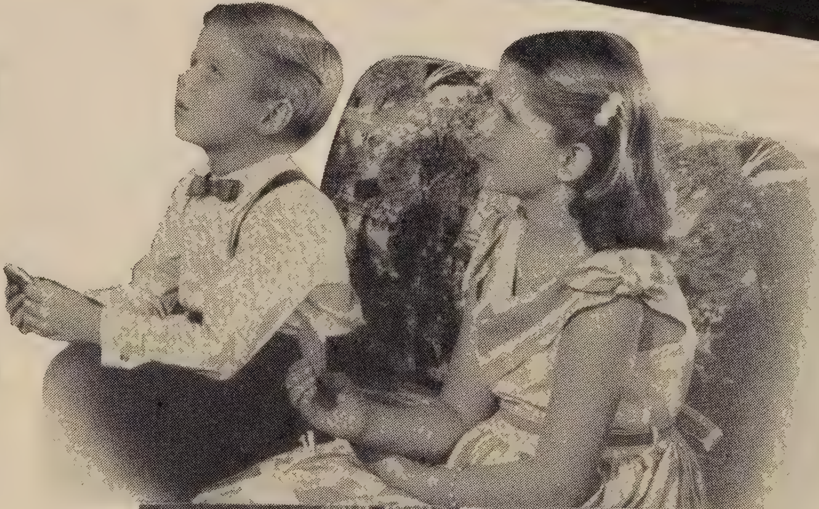

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DR. RICHARD A. ELVEE

Northwestern is happy to introduce its president-elect to the Christian public. Dr. Elvee assumed his new responsibilities on August 1, 1953, and has already inspired the enthusiasm and confidence of those around him.

He Has High Academic Qualifications: A Doctor of Education degree (specializing in Educational Administration) from the University of Buffalo, New York . . . a Master of Arts degree in Education from the University of Michigan . . . a member of Phi Delta Kappa, national educational honor society . . . a graduate of Alma College, Alma, Michigan; Davenport Business College, Grand Rapids, Mich., and Moody Bible Institute, Chicago.

But more—Dr. Elvee is "a man after God's own heart," a spiritual leader for Northwestern, with its fifty-year heritage of fervent, Bible-centered, interdenominational Christianity. He has taught in two Bible Institutes, has held several pastorates, and has been eminently successful in building congregations and promoting Christian education.

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CHRISTIANITY, USA: NEW YORK CITY

World's Greatest Mission Field

by Leslie B. Flynn

Scattered evangelical works barely dent the cold unconcern of metropolitan New York's 13 millions.

THE BALLROOM of New York City's Hotel Pennsylvania was packed with a thousand evangelical ministers and Christian laymen one day several years ago. Special guests at the breakfast, the Billy Graham evangelistic team, had been invited to consider a city-wide evangelistic crusade.

After an enthusiastic program sparked by a Graham sermon, a committee of 100 was appointed to set the machinery in operation.

Hopes ran high among Christian people that the mass rallies which had moved other large cities might now shake America's and the world's largest city.

But trouble brewed almost immediately.

The committee saw eye-to-eye on the basic doctrines of the Gospel and were convinced of the need for revival. On minor campaign issues, however, they could not agree. In the end the committee was finally forced to cancel the proposed meeting.

This episode brought into clearer light the splinter-group characteristic of New York's fragmentized evangelical groups. Just as the city is separated into five boroughs, so the metropolis' evangelicalism has divided into scattered, though vigorous-in-spots, minority groups.

No city-wide evangelical organization exists to knit together Christian action. Nor does a Sunday school association draw together conservative Sunday schools.

The National Association of Evangelicals operates a purchasing agency and a warehouse for processing and shipping relief material, but every attempt at establishing an office has fizzled.

Significantly, the organizations which seem to make the largest impact in the areas in which they work are those which cut across schismatic lines and receive support from the largest number of segments of the evangelical world.

For example, Child Evangelism on the children's level, Word of Life Fellowship with Jack Wyrtzen for young people, Christian Business Men's Committee for men in business life, and the New York Bible Society get endorsement and financial backing from individuals and groups who represent almost every stripe in the orthodox camp.

Among churches, Calvary Baptist in midtown Manhattan is generally recognized as the most active, partly because of its long-time radio ministry both Sunday morning and night, and partly because of its interdenominational, conference-center outlook. But no one church or organization scratches New York's surface.

In fact, total dent of all Christian forces mounts to nil. Christian leaders agree most New Yorkers don't know Christianity exists.

However, failure of evangelical forces to cooperate is by no means sole reason for lack of gospel penetration. The city's polyglot population, midget Protestant minority and theatrical glamor combine to make the city more impervious to gospel effort.

Admirably situated at the confluence of the Hudson River from the north and the East River from the northeast, whose united waters expand into New York Bay, the city, now celebrating its 300th birthday, finds itself a magnificent harbor, with piers on both rivers like the teeth of a double-edge comb.

Giant ocean liners like the Queen Elizabeth and Queen Mary, whose bass blasts are familiar sounds along the Hudson, and countless freighters ply in and out, making New York the nation's chief seaport, not only in export and import business but in immigrants, making it the primary gateway from Europe.

Population has jumped roughly a million each decade from its three million at the turn of the century until today with its little over eight million inhabitants, New York proper has one out of every 20 of all U.S.A., and half as many people living in its five boroughs as in all the Dominion of Canada. Latest World Almanac now gives New York a

Faithful workers hold meetings at famous rescue missions reaching down-and-outers.

Evangelicals meet at New York's Calvary Baptist Church for frequent conferences.

WE PREACH CHRIST CRUCIFIED

"Uncle Win" Ruelke and "Story Time for Boys and Girls," has climbed to the top on Nielson television ratings in the New York area.

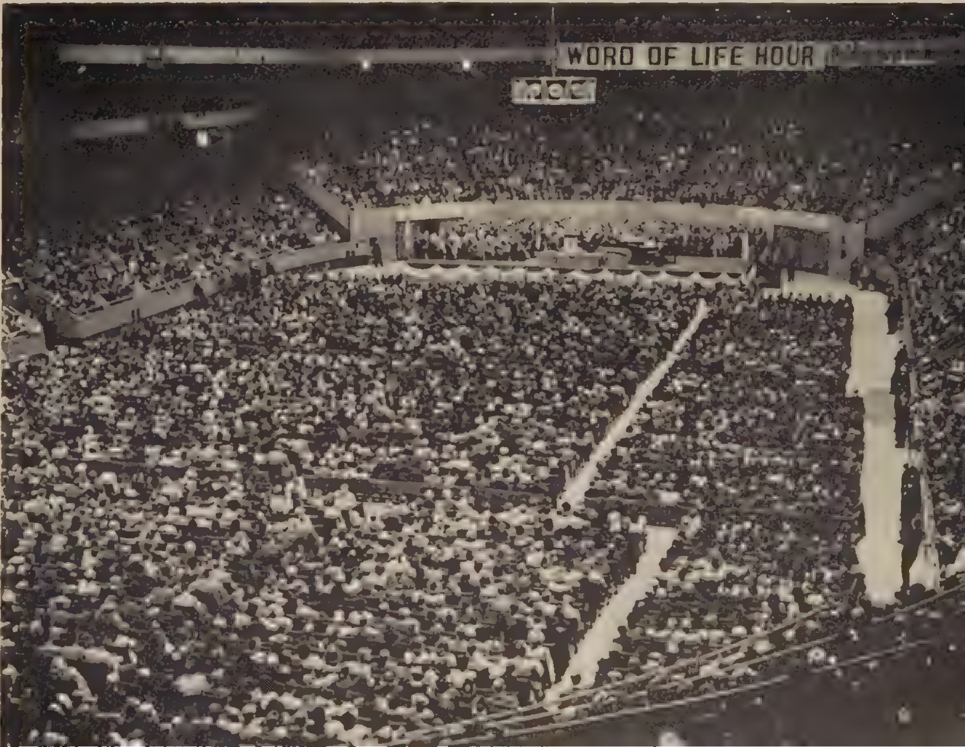
few more people than London, England, making it the largest city in the world. If its suburban population be counted, New York's 13 million would easily account for one-twelfth of all U.S. people, and almost equal Canada's total population.

Confined to 330 square miles in all, its real estate sprouts vertical, and still crowded, spills its boys and girls out on noisy streets to "trip the light fantastic east side, west side, all around the town." New York has more telephones than the pre-war capitals of England, France, Belgium, Italy and Germany combined.

More Jews live in New York than in Palestine, more Italians than in Rome, and more Negroes, mostly in Harlem, than within any other equal area on the face of the earth. More than one million are Russian.

The corner grocery store may be run by one of the city's million Italians. The cop directing traffic represents one of the town's half-million Irish. Other figures include roughly: half-million Germans, three-quarter million Negroes (one out of

Jack Wyrtzen's Word of Life hour has packed Madison Square Garden with 15,000 people.



ten), 400,000 Polish and 300,000 Austrians.

A stranger visiting the city might ask several people for directions before finding someone who doesn't reply, "No speak English!"

Because of this greatest concentration of foreign-speaking people anywhere in the world, many have called New York the biggest mission field on the globe. On the other hand, this cosmopolitan melting-pot dwarfs the strength of evangelical Christianity.

Percentage of Protestants is pitifully small. Official figures released by the Protestant Council list 1,600 churches in the five boroughs. This would not include missions and other non-self-supporting churches. With three-quarters of the churches reporting, total communicant members didn't reach one-half million, and total Sunday school attendance couldn't top 167,000. These figures would include liberals, Unitarians, Jehovah's Witnesses and all cults. In contrast to this, the Catholic Directory claims 2,300,000 Catholics, and the American Jewish Yearbook over 2,000,000 Jews.

With approximately a half-million Protestants, conservative estimates would claim that nearly two million people in New York never enter a church or synagogue, this in addition to the many Catholics and Jews who no longer attend church.

Recently released figures by a special investigating committee of New York City Council state that one-quarter million New Yorkers are alcoholics. Thus, the city has far more alcoholics than Sunday school attendants.

The *Christian Century* in a series of articles dealing with the choice of a headquarters site for the National Council of Churches lamented that the minor role which Protestantism fills in the life of New York makes such a melancholy story that it should be passed over quickly. Part of the League of Nations' swan song as it went out of existence a little more than a decade ago was to include New York in its list of the world's pagan cities.

Entertainment and financial center for the nation, as well as heart of the clothing and publishing business, it lures fugitives from small towns as well as immigrants from overseas to seek their fortune. Casting a spell over this constant influx, it awes them with its immensities.

New York houses more Italians than Rome, but does little to feed them spiritually.

Its panorama of skyscrapers, topped by the 102-story Empire State Building, make an unparalleled skyline.

The chasms of the Wall St. financial district, Rockefeller Center, Bowery flophouses, Metropolitan Opera, Macy's Department store, largest in the world, Fifth Ave. elegant stores, Park Ave. residences, George Washington and Brooklyn Bridges, Central Park, screeching taxis, 50 libraries, 1,000 theaters, including Carnegie and Town Halls, Radio City, plus dozens of other famous places, help make it America's most popular winter resort, even more so than Florida, and a bigger summer resort than Atlantic City.

Right in mid-Manhattan, where sightseers and thrill-seekers seem to converge on over-excited blaring Broadway and 42nd, gleams the Great White Way. However shabby by day, the Times Square section lights brilliantly at night, affording along with the vari-colored lights on the tall buildings a fairyland of glittering jewels.

But the sights that dazzle, rather than the vision of Christ, smog the mind with glamor, giving Christianity another obstacle to overcome. In addition, the city attracts so many left-wing liberals, sophisticates and Communists that the evangelical cause has two strikes on it before trying to influence them.

Cheering enough, however, square in the midst of the bright lights, the gospel light glimmers through a bit faintly.

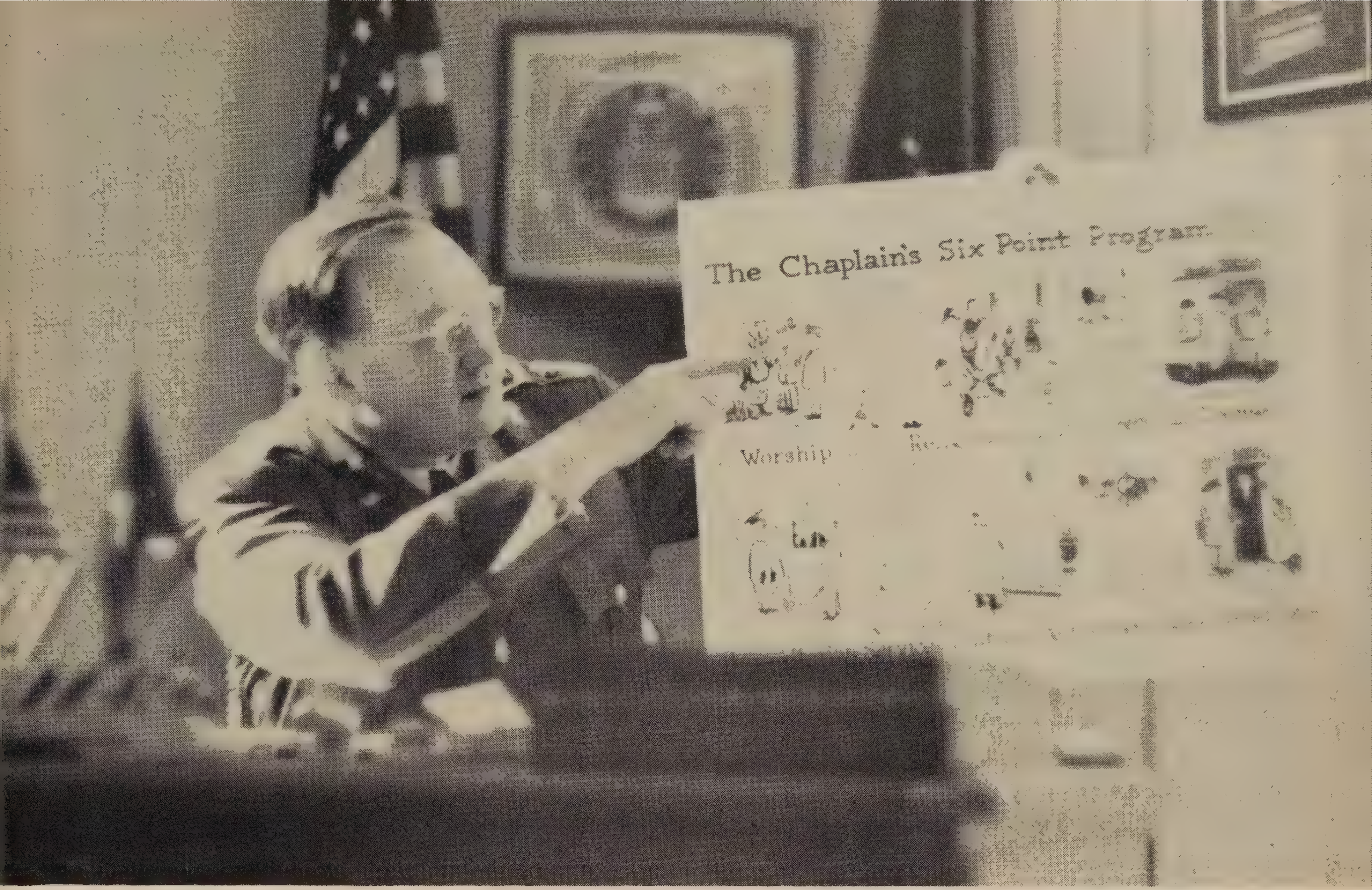
Suppose a Christian businessman lands in New York on a trip that will last nearly a week. He wishes to spend his evenings and any spare moments during the day in fellowship with Christians by visiting Christian organizations near at hand and by learning about others he won't have time to visit.

If he arrives Saturday afternoon he will be on hand for Jack Wyrtzen's famous youth rally held in the Gospel Tabernacle, just a few steps off Times Square.

For 12 years, Word of Life broadcasts have gone coast-to-coast and round the world by short wave. Thousands of young people have made decisions for Christ in the gospel service held after the radio program. Formerly insurance agent by day and dance-band leader by night, Wyrtzen in his dynamic fashion began preaching on street corners and in jails after his conversion, then organized Saturday night meetings which grew into the present ministry.

At Word of Life's 13th anniversary rally last spring, Madison Square Garden was filled with 15,000 people. Pre-

(*Continued on page* 100)


The Chaplain's Six Point Program
Worship

Worship, religious education and personal counsel are key ways by which chaplains may win their men to Christ, says Gen. Carpenter.

PHOTOGRAPHIC INTERVIEW: Air Force Chief of Chaplains, Maj. Gen. Charles I. Carpenter, stresses urgency in today's spiritual need and points to the chaplaincy as way to solve it.

Grave New Responsibilities Face Today's Chaplains

WE ARE living in a military age. Every boy born during the next 25 years will spend at least two years in the Armed Forces. Unless evangelical Christians wake up to this fact and prepare their boys for this period their sons will be lost to Jesus Christ and the church.

This is the opinion of Maj. Gen. Charles I. Carpenter, Chief of Chaplains of the Air Force. The assertion was made in an exclusive interview for CHRISTIAN LIFE in the Georgetown offices of the Air Force Chaplaincy.

Gen. Carpenter is known theologically as a conservative. The program which he has developed as Chief of Chaplains of the Air Force has emphasized the fact that faith in God is only the beginning. Men must be led to an application of His power to their lives in everyday living.

Question: You would not be in the chaplaincy, Gen. Carpenter, unless you believed it provided you an opportunity for service. Will you tell us why?

Answer: That's simple. I believe there is a good chance that the revival that the church needs so badly today will come through the chaplaincy.

Question: Will you explain what you mean?

Answer: Not many people in church today appear to realize that virtually every boy born in the next 25 years will spend at least two years in the Armed Forces. The average church is too busy with its preaching services, missionary rallies and annual conventions to take much of an interest in his spiritual welfare. As a result, too many evangelical churches are fooling themselves when they think they have a hold on their young people.

In the Armed Forces, on the other

"We are definitely interested in the spiritual welfare of our men, because the most valuable flyer is the man who has faith in God."

hand, we are definitely interested in the spiritual welfare of our men. We know, for instance, that the most valuable flyer is the man who has a personal faith in God—and who counts on Him to carry him over the rough spots. Therefore, we are willing to spend a great deal of time and money in assisting him to discover all that God has to offer him through faith in Jesus Christ, his Savior. If we do a good job here, I believe we can contribute materially to revival.

Question: Can you give us any figures by which to measure this responsibility and opportunity you have?

Answer: Every year roughly one million young men enter the Armed Forces. About the same number leave. Meanwhile, the present Army, Navy and Air Force power stands at three million men. (It would skyrocket over night, of course, if war were declared.) This is more men than are enrolled in all institutions of higher education (2,225,000). Yet I know of one denomination which sends a team of more than 400 missionaries to campuses across the country every year—at the same time providing less than 200 chaplains.

Question: Is there a need for evangelical Christian chaplains today?

Answer: Definitely. In the Air Force alone we need 1,250 chaplains to be at full complement. We are 200 short. And we want men who know what they believe.

Question: Suppose a young man were to consider seriously the possibility of serving the Lord in the chaplaincy, what characteristics do you believe he should possess?

Answer: First, he should love men and be eager to help them find a personal faith in God. Obviously, he should know what he believes himself and be able to tell someone else about it. In addition, he should possess a good degree of common sense. As a chaplain, he will have to act wisely in many different types of circumstances. He will also need to advise his men on many problems—often personal and perplexing. Then, he should be able to give a good account of himself from the pulpit. As one post commander told me, "Chaplain, send us a man who has something to offer. Remember, I go to chapel, too. And when I go I want to be fed—not get only a lot of cultural eyewash."

Question: Keeping in mind our hypothetical candidate, what training must be taken?

Answer: A man must come to us with 120 hours of liberal arts and 90 hours of theology. He must have passed a medical examination and have the endorsement of his denomination or church.

Question: Then, he needs no formal training specificially for the chaplaincy?

Answer: No. It is true that Fuller Theological Seminary in California and Dallas Theological Seminary in Texas pioneered in setting up special courses for those wishing to enter the chaplaincy —and they are to be commended for the job they are doing. Also, all except one of the seminaries in the Southern Baptist Convention now offer courses in preparation for the chaplaincy.

Question: Do you think the time will come when you will require formal training?

Army Chaplain Chief Confers with Evangelical Professors

At a meeting, called early this fall by Army chief chaplain, Maj. Gen. I. L. Bennett, for seminary instructors interested in setting up classes on prechaplain training, only eight turned up. Curiously enough, all eight were evangelicals.

All agreed that today's churches need to realize more their obligation to their servicemen. Key topics for discussion were the problems in extension of this sense of responsibility.

At the end of four days, the professors returned to their seminaries stating, "We as ministers feel the concern of American parents for an adequate spiritual ministry to the men and women in the Armed Forces."

The octet recommended to Protestant seminaries:

"1. That the military chaplaincy be considered as a strategic opportunity for a spiritual ministry.

"2. That a pastor's responsibility to serve military personnel and their families receive renewed emphasis.

"3. That earnest consideration be given to the initiation of courses or orientation for prospective chaplains by qualified and experienced instructors in our seminaries.

"4. And that we reaffirm to our nation our complete dependence upon God as revealed in the Person and work of our Lord Jesus Christ."

Seminaries represented were Fuller, Dallas, Dubuque, Northern Baptist and four Southern Baptist schools.

Answer: Personally, I do not. My hope, instead is that we will be able to get seminaries to integrate the approach we take to our men into their entire program. A test is being made with this sort of approach now at the Southern Baptist Seminary at Louisville—the only Southern Baptist seminary which does not offer courses on the chaplaincy.

Question: Could you describe briefly what this program is?

Answer: First, of course, the chaplain serves as pastor to a group of men. Hence, he must know how to provide a helpful worship program that will lead his men into a closer relationship with their heavenly Father. Second, he is responsible for the religious and moral education of his group. This covers a wide field and enables him to wield a tremendous influence for good. Third, he must know and exhibit the principles of good personal counseling. This field offers great opportunities anywhere; they are greater in the chaplaincy.

Fourth, the Air Force chaplain is responsible for developing humanitarian services—you might call it a missionary program. In other words, we believe to keep our men well balanced spiritually, we must teach them to help others in need. This may mean contributing to an orphanage in Korea, or sending food to flood sufferers in Holland. Fifth, the chaplain must take the leadership in developing a cultural program for his men. Sixth, he is responsible for developing good relationships between the Air Force and the community.

Question: How would you advise someone considering the chaplaincy to determine which branch of the service to enter?

Answer: That's a tough one. Naturally, Maj. Gen. I. L. Bennett, Chief of Chaplains for the Army would recommend his branch and Rear Admiral E. B. Harp, Chief of Chaplains for the Navy would recommend the Navy. Meanwhile, I am sold on the Air Force. The best way to choose between them would be to study their different programs and see where you believe you would have the freedom to do what you believe God wants you to do.

Question: Now suppose our chaplain candidate has decided to take the step, what future is there for him as a career chaplain?

Answer: I can speak only for the Air Force, you understand. Here he would start as a First Lieutenant. He would at least rise to captaincy, and I have known some of our men to go all the way to Major in a three to six year period.

Question: Is the rank of Major as far as he could go? (*Continued on page* 90)

"There are more men in the armed forces than in all institutions of higher education."

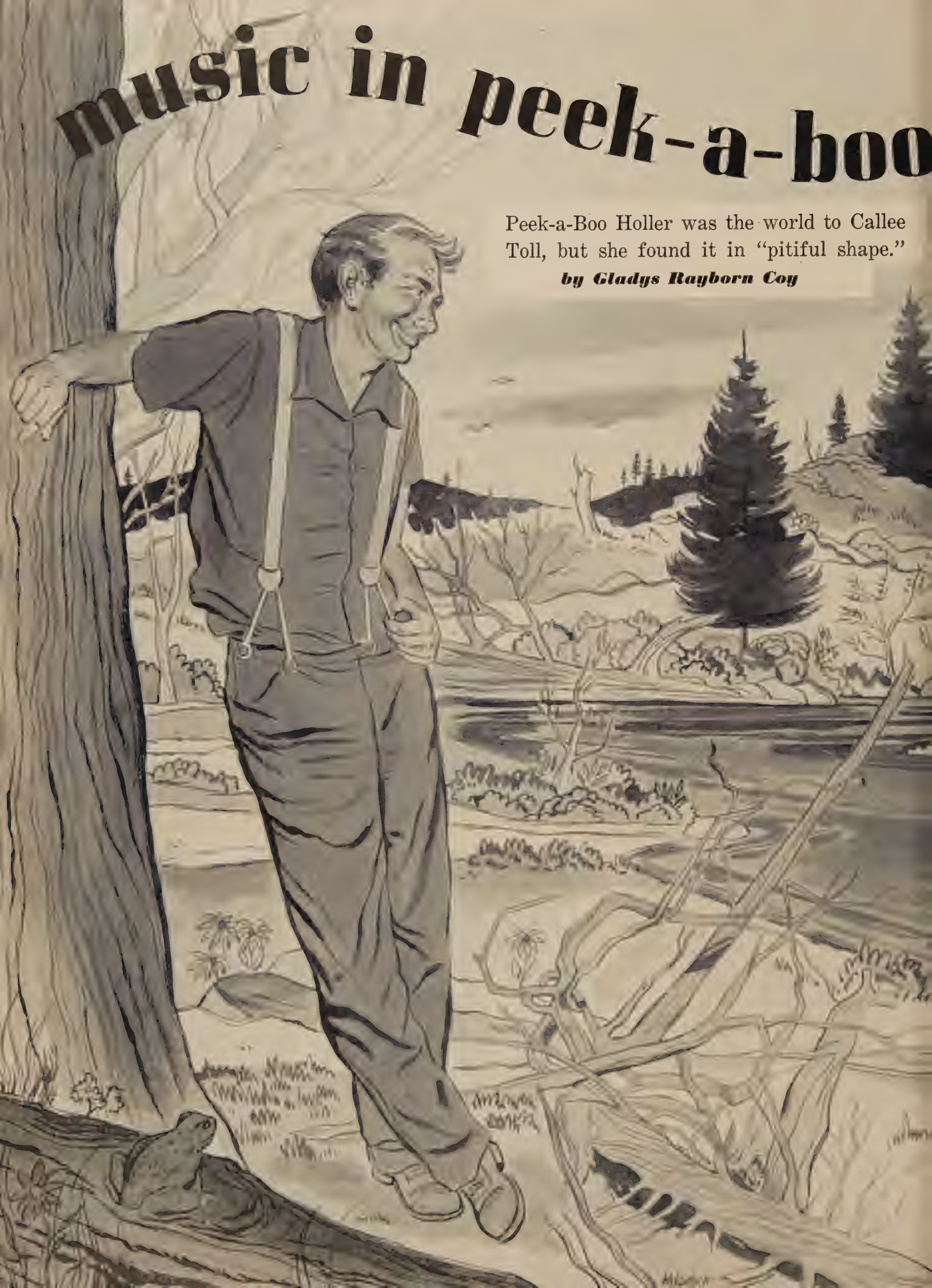
"The traveling a chaplain does should give him an appreciation of world mission needs."

"A chaplain should love men and be eager to help them find a personal faith in God."

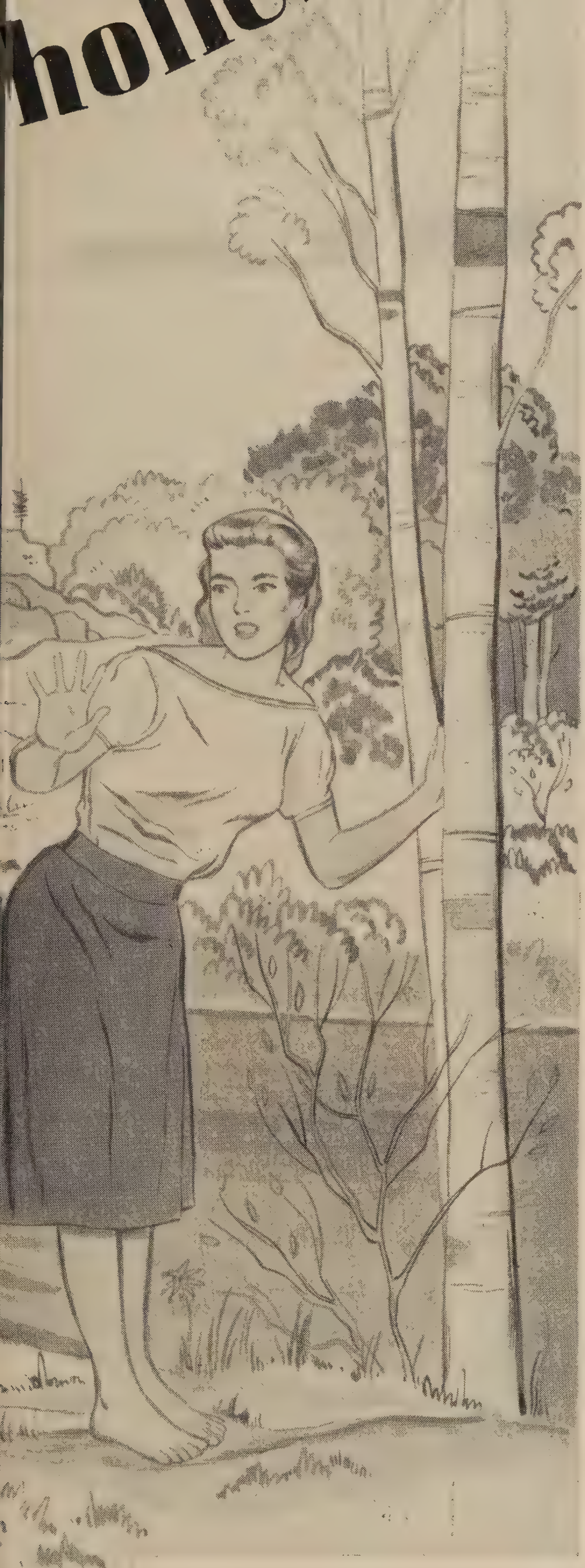
music in peek-a-boo

Peek-a-Boo Holler was the world to Callee Toll, but she found it in "pitiful shape."

by Gladys Rayborn Coy



holler



"Sure wisht you'd treat me thataway, Callee." Fraze Swetcher leered at her across the path.

CALLEE Toll came on bare feet into Peek-a-Boo Holler and flung herself down by the creek. Time in a while to gather the water cress she'd promised Marm for dinner. Right now Callee wanted to think. She hoped Jem Crale, much as she liked him, wouldn't come by.

Gazing into the water, she noticed the wheaten tendrils of unbrushed hair that haloed her almost too-thin face. She had wanted to get away quick to think and hadn't tidied her hair. She didn't want Jem to see her now unless she looked her best.

The water-reflected sky shimmered brightly, but Callee saw in her mind the red sky of this early morning. She had thrilled to the glory of it, but now the scare of Marm's words was in her whether she wanted it or not.

"Look at yore Paw, girl," Marm's scared voice had quavered, when Callee had told of the blazing sky. "He looked on't and was turned a cripple 'fore night. I knowed others, too. Hit's the devil fires the sky and brings the bad to them that looks on't.

"Take a handful of salt and walk with yore fingers crossed," Marm had cautioned Callee. Now, without Marm's brooding eyes to see, Callee washed away the salt and spread her fingers wide. "Hit air a caution," she said aloud. "There airen't no blessed pleasurin' without the devil to turn hit sour."

Thrilling to nature's riotous beauty here in the Holler, she got up from the bank and addressed a birch tree. "Jist for pure pleasurin', I'm goin' to kiss that purty white bark of yourn."

With her lips on cool bark, she laughed up at a scolding jay.

"Sure wisht you'd treat me thataway, Callee." There in the path stood Fraze Swetcher. Teeth were missing from his leering grin and brush fires burned behind his eyes.

"Git out," Callee whispered, fear holding her voice in. "Git outn here. You poison this holler."

"'Tairen't yourn," Fraze said, leering at her, "no more'n hit's a body else's. Hit'll be ourn one these days, Callee, girl. I air jist bidin' the time."

"No!" gasped Callee. "Not ever ourn. Hit'll be I'll die first 'fore I air sayin' I'll be yourn."

"Not ifn I gets holt of you right now." Fraze moved swiftly toward Callee, hairy hands groping. As swiftly, Callee jumped lithely backward and ran into the creek, switching about at the same time. The water came up under her armpits. She stretched her arms ahead above water for balance. Hearing Fraze following, she knew panic, nearly lost footing, pushed on toward the other side 30 feet yonder. The water was heavy against her chest. It cut off her breath.

Up on the shore Callee splashed, staggering a little, her body still heavy although released from the weight of the water. On she ran, her dress sodden, binding her at knees and calves. The brush of Holler Back Hill, in cahoots with Fraze, snatched at her, aiming to hold her back.

Once a root tumbled her and she could feel plain as day, a big hand grab her. But it was her imagination.

Callee scrambled up, and ran on, only half aware of bruises and scratches on bare legs, feet and arms, and of welts whipped across forehead and cheeks.

At last she stopped to listen, feeling that Fraze had quit the chase.

He air gone, she thought. *I'd run till I fell dead.*

A glimmer of strange whiteness showed through the trees, and Callee's trembling legs carried her toward it. Here she saw a tent pitched in the hills. Music came from it.

Callee went in quietly to sit shivering in her wet clothes on a plank bench and tried to still her breathing.

A young man with hair like honey out of a bee tree sat at a little black organ on a new wood platform. He was alone. He turned his head to smile at Callee who ventured a tremulous smile back. Another hymn or two, then he stood at the end of the bench where Callee sat. He held a sweater in his hand.

"Hello, Miss," he said. "It's a fine day, isn't it?" With one unaffected gesture, he put the sweater about Callee's shoulders.

Callee's face, having lost the flush of exertion, went red again. "Hit air, sir," she answered, her eyes watching her hands fumbling in her soppy, muddy lap.

After a silence, the young man tried again. "I've missed you at the services this past week."

Callee flashed him a surprised glance, then pushed her head lower than ever after meeting his smiling, blue-eyed gaze. "Jem said a preachin' feller were over here. We air thinkin' on comin' some evenin'. I jist stopped now for a little rest."

"Fall in the creek on the way over?" the young man questioned, his smile still obvious.

Callee looked at her drenched clothing. "Yes, I—I—I," she stuttered. Without completing her answer, she dropped her head again.

"Never mind," said the young man. "Say, I'm Bruce Quentin, struggling new evangelist. I've already forgotten what you said your name is."

Shyly, Callee smiled. "Who'd you know to miss at the services, not knowin' my name?" She watched his nice smile get caught in his eyes. "I'm Callee Toll. I live acrosst Peek-a-Boo Holler, on this side of the hog back on Meadow Lark Mountain. I live with Marm and Paw and brother Lin." She added, candidly as a child, "I air gettin' on for seventeen."

"Glad to know you, Callee," Bruce Quentin said, offering his hand to her.

One moment of intense scrutiny, then Callee put her scratched, muddy, cold hand into his. So surprised was she at the touch, that she snatched her hand back almost before he could close his over it. The hands she knew were tobacco-stained and rough. This man's hand was hard-palmed and a bit calloused, but clean, with white-tipped, clipped fingernails.

Marm's warning rang in Callee's head. "Take care, girl, of them citified men comin' round with clean fingernails and slicked hair. Hit airen't no good they's up to."

Callee thought of Fraze Swetcher's reaching hand, ugly and filthy. She searched the face above her. *His eyes air blue as the deep water in Little Crick Lake*, she thought. *Not stormy gray like mine, even, and not brush fire red, neither. He air clean, and up to no harm.*

Her eyes took in the broad-shouldered, slender-hipped length of him, tall and straight in tan twill, rested a second on his canvas sneakers and finally came to consider the words, "Jesus Saves," on his bronze belt buckle.

She lifted her eyes and put her hand back in his.

Soon they went into the sunshine, and he opened his Bible.

Lengthening shadows went stealing over the tent before Callee realized that it was getting late. "Marm will be scoldy. I best be gettin' back," she said.

"May I call tomorrow to see your folks?" asked Bruce.

"They won't be holdin' with these things," Callee answered.

"I'll just visit," promised Bruce.

"Hit's true," murmured Callee, half to herself, half to Bruce, as she turned the pages of his Bible. "Jesus died for them, too. Not only for me but for Marm, all scairt of them old granny tales. For Paw, crippled by the devil account of lookin' on the mornin' red sky. For Lin. Hit's all true how God, not the devil, paints the sky, not hurtin' no one, 'ceptin' maybe blowin' up a storm oncet in a while."

She shut the Book and looked up at Bruce. "I'll tell them tonight, and tomorrow you come a-visitin'. Maybe they'll be pure glad like I am. Lin will, I just know. Marm and Paw air set, but maybe they'll be glad to be shet of that hocus."

"Keep my Bible, Callee," Bruce said. Then he asked, "May I walk across the Hollow with you?"

Shadows lurked in Peek-a-Boo, and it was no longer the friendly little dell so dear to Callee. Fraze might still skulk there, waiting.

"I airen't scairt," she said. But she

(*Continued on page 64*)

The Lord Will Provide

by Ida Morris

A LOT of people talk about another depression and they all seem frightened. Well, it doesn't scare me because I got through once before and I know I can do it again. Of course, I can't do it alone, but I know where I can get help. And it's so simple I often wonder why everybody doesn't know the answer.

During 1936 my husband, who had been working for WPA for 18 months, was suddenly laid off for 90 days. At the time, we had six children. It takes a lot of food for growing children, and my first thought was how were we going to manage. It wouldn't be easy for my husband to get another job because there just weren't any.

When a problem like this comes up, I always go to God for guidance. So I went out to a special bench I had in the kitchen and asked God to show me a way, or give me some kind of an idea how we could earn enough money to help us until my husband had his job back again.

While I was sweeping the kitchen floor that day, my broom came on a scrap of paper. I picked it up to see what it was. It was an advertisement which read, "Sell religious mottoes for a living." I really had not expected God to answer my prayer so soon, but there it was. So I put the paper on top of my kitchen safe, intending to write for a sample.

When I went to get the advertisement the next day, it was gone. One of the children, thinking it was just a piece of waste paper had thrown it away. While I was wondering what to do, the idea came into my mind to go to the newsstand. So I went, but there were so many magazines and papers I didn't know where to begin.

I stood there quietly, asking God to direct me, for I was sure the right magazine was there. When I put out my hand, it pointed to a magazine called *Opportunity*. After paying for it, I went and sat in the city park to read it. Bowing my head, I thanked God for answering my prayer. When I opened my eyes and looked at the magazine, there was the same advertisement I had swept up from the floor.

I sent 25 cents for a sample and when it came, the motto read, "The Lord will provide." When I was a child, and times were hard in our family, my mother had always said, "The Lord will provide." So when I saw the motto, I knew I must hang it under my mother's picture in my bedroom.

I didn't have enough money to send for the first 50 mottoes, but I did have a kind friend who listened to my story and said she would lend me the money.

When the mottoes came, I put them on a chair and let the sunlight stream over them. Then I asked God to bless them and the homes in which they were going. The children, my husband and I sold mottoes all around the city, and we didn't stop when the 90 days were over. I know that homes were blessed in answer to my prayer because people told me stories—some not until years afterwards.

I look back on those depression days that many people don't like to remember and feel quite differently about them. I have never doubted since that day that if I ask God, have faith and do what He tells me, everything will be as He wishes. It's been going on like that for 16 years, and when I think it all started with a scrap of paper, I can't help marvelling at how wondrous God's ways are.

Making a festive day decked with cranberries and turkeys into a year-around natural tendency is the Christian's goal.

Our Model for Thanksgiving

by Herbert Lockyer

OUR Model for thanksgiving lived long before the pilgrims and long before a Thanksgiving day was ever scheduled for November.

Christ Himself holds the key to thanksgiving. God's perfect Man and man's perfect God was never guilty of fleshly pride resulting in a thankless disposition. What else could He be but grateful to His Father and to those around Him who treated Him kindly? Holy and undefiled, Christ was a stranger to ingratitude.

No matter how we approach Him, Christ is conspicuous for His matchless glory. Although the most costly diamond may have a flaw, God's Cornerstone has unflecked perfection. Even in the realm of giving thanks, Christ is no exception.

Throughout the gospels, in various avenues of life, Christ personally illustrates how Christians should give thanks.

Christ teaches us to be thankful for a spiritual revelation. Dr. R. A. Torrey spoke of the "baby-method" of knowing the Scriptures, referring to our Lord's teaching in the gospels.

"Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (Matt. 11: 25).

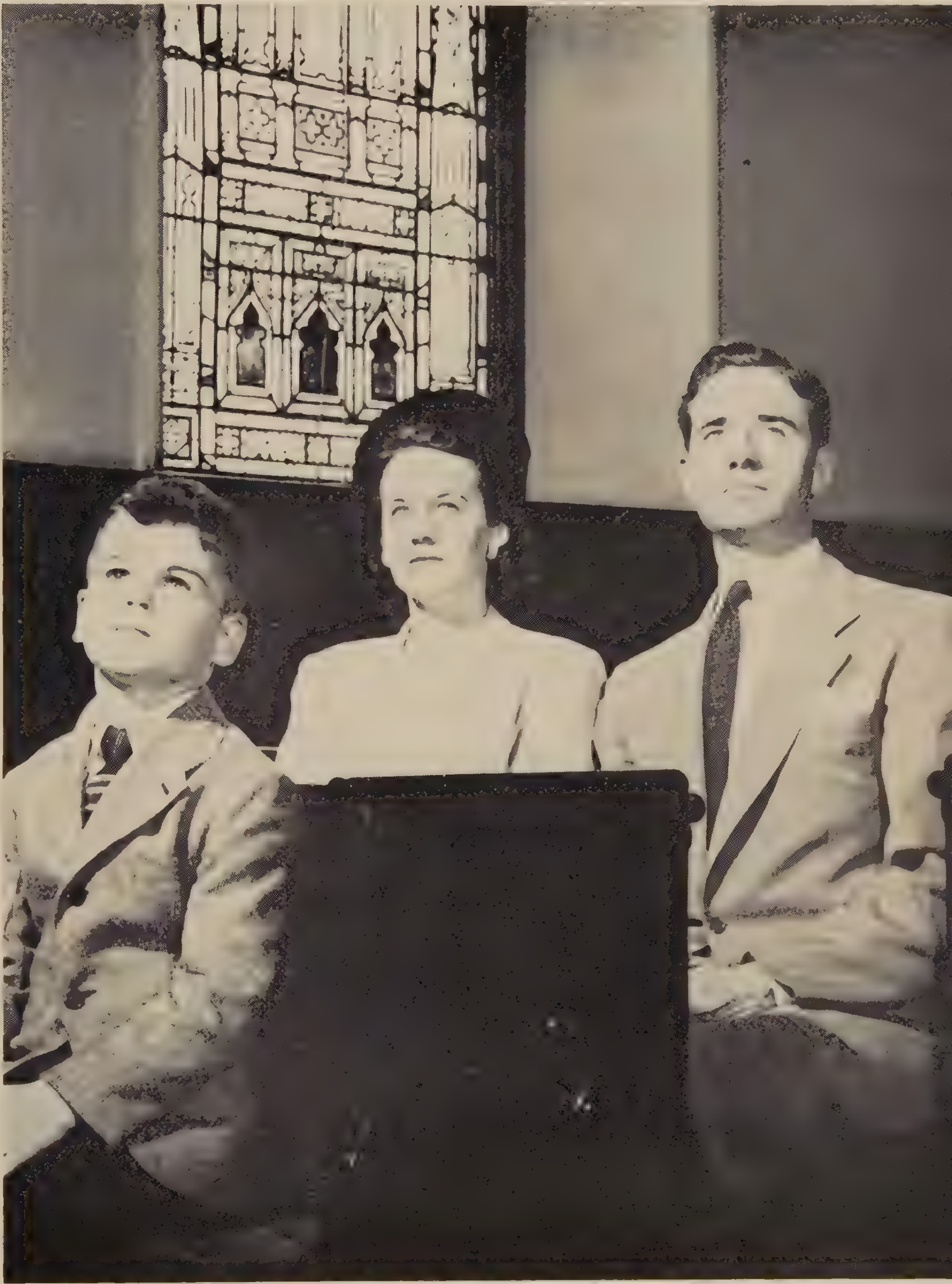
"Babes" does not mean physical infants, but rather it means those who have the excellence of a childlike and teachable frame of mind. Too many of us are proud of heart. Exercising our own natural reasoning, we think we know it all. We are neither humble, simple-minded nor willing to learn. But only the hungry, God fills with good things.

How thankful we should be that all truth is revelation! The natural mind cannot receive the things of the Spirit of God, because they can only be discerned by the self-same Spirit. To cultivate humility, we must acknowledge our utter ignorance of divine truth and praise God for His willingness to unfold to the childlike mind His glorious mysteries.

Christ also teaches us to be thankful for answered prayer. Taking upon Himself the limitations of our humanity, Jesus became dependent upon His Father. In the days of His flesh, He offered up prayers and supplications with strong crying and tears . . . and was heard in that He feared (Heb. 5: 7). Willingly, Christ testified to answered prayer, "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always" (John 11: 41, 42).

He was extremely grateful that His Father's ear was ever open to His inter-

(*Continued on page 96*)



Learning the spirit of thanksgiving from Christ Himself, an entire family is changed.

Square Dealers with the Chippewas

by *Bernard Palmer*

Chippewas consider the Nyquists' pockets safer than a safe, but Herb and Jessie Nyquist would rather have them give their souls to the Lord.

HERB and Jessie Nyquist stood, not long ago, in the squalid little hut of an aged Indian couple on the west side of Lake Mille Lacs, Minn., in response to an urgent call. The old Indian thrust a stack of bills into Herb's hands.

"Insurance company paid me for accident," he said in his native tongue. "$800. You keep for me?"

"Why don't you put it in the bank?" Herb asked in Chippewa.

"I don't trust the banks. You keep for me."

And so Herb and Jessie Nyquist, fur and wild rice dealers, traveling grocers and missionaries extraordinary to the Indians on the Mille Lacs Reservations, had another trust fund to add to the many, many others they have cared for down through the years.

The thrill of such trust, gratifying though it is, was as nothing compared to the thrill that was the Nyquists when they were privileged to lead their first Chippewa convert, grizzled, bedfast, 77-year-old Sam Nickaboine, to Christ.

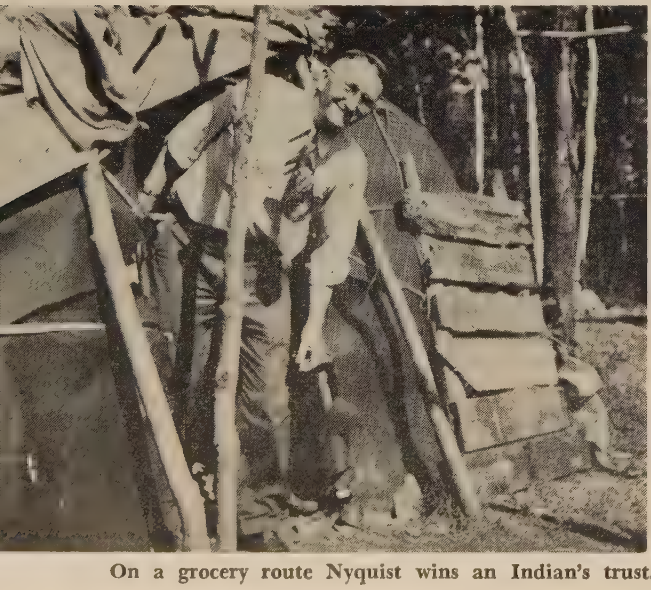
Of all the Indians on the reservation old Sam would have been among the last most people would have expected to become a Christian. Steeped in the Grand Medicine religion of his forefathers and embittered at being paralyzed, he wouldn't even let the Nyquists read the Bible to him as they stopped regularly on their grocery route.

The day Sam came to Christ, Herb hadn't even intended to go over on the reservation. But missionary meeting fell on their regular day and Jessie suggested that they go a day early so that she could attend the meeting at the church.

The old Indian wasn't feeling at all well and sat there stoically as the wild rice dealer read to him from the third chapter of John. It was almost as though he didn't hear at all until Herb read the 16th verse. Then he raised his hand imperiously. "Read that in Chippewa," he demanded.

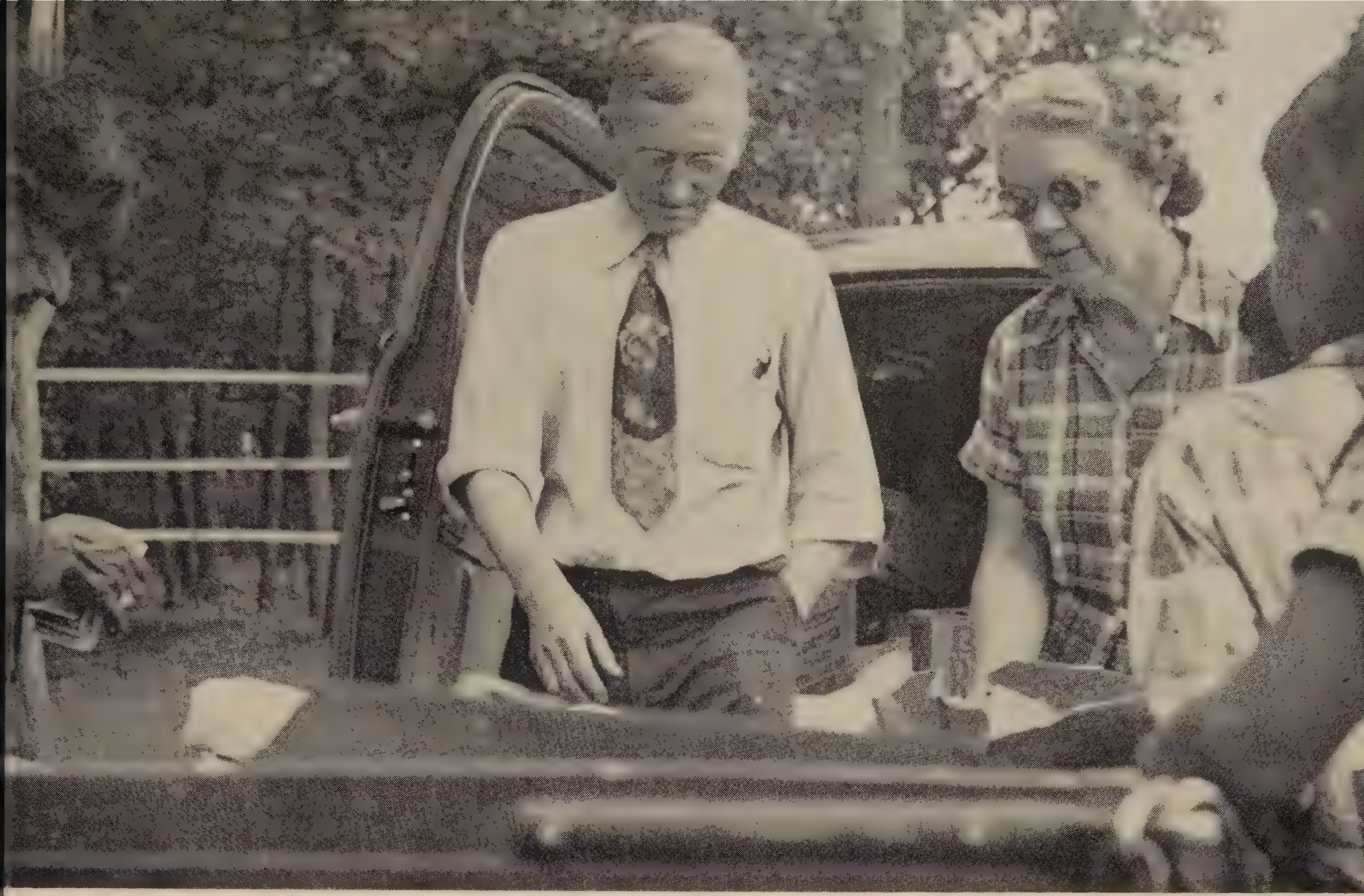
Susan Madison, Sam's stalwart Christian niece who cared for him, read the verse in their native tongue and for an instant the old Chippewa's eyes grew misty.

"But of course," Herb said, wise in the way of the Indians, "that verse is just for the white man. That doesn't include the Indian, too, does it?"



On a grocery route Nyquist wins an Indian's trust.

Mild-mannered Nyquist is no preacher, but loves to read Bible to Indians.



Herb and Jessie Nyquist believe that a customer for groceries is an eligible customer for the Lord. They make opportunities count.

"It does," Sam countered. "That verse is for the Indian the same as it is for you."

"That must not be right, Sam," Herb went on. "That's just for the Swedes. That doesn't mean that salvation is for the Chippewas. . . . Does it, Sam?"

"It says for everyone," Sam argued. "That means the Chippewa as well as the white man."

"Then if John 3: 16 is for everyone, Sam," Herb said quietly, "If Christ died for the Indian, too, don't you think you ought to take Him as your Savior now?"

"Want Him now," Sam said, the tears trickling down his seamed old face. "Want Him now."

And the first convert of the Nyquists since they had become convinced that God would have them labor as missionaries as well as dealers with the Indians, was won to the Lord.

Herb Nyquist, a slight, mild-mannered grocer of Isle, Minn., and Jessie, his smiling, gray-haired wife, have been dealing with the Indians for 31 years. They have bought their wild rice, a delicacy that last year retailed for $2.50 a pound, and the furs which provide most of the Indians with a major portion of their income. As a service to those who find it difficult to get over to the stores, they have run a grocery route to the homes on the reservation for the past 20 years.

In their dealings they have treated the Chippewas honestly and with a consideration that has won them the respect and trust of every Indian on the reservation.

And, during the past five years, they have carried on an intensive missionary campaign among the Chippewas. Their efforts have resulted in the winning of 16 or more souls to Christ, the organization of a Tuesday night Bible study at the Isle Indian village and only recently the creation of a mission under the Conference Baptists which should, some day, add a full time missionary to the work.

The Nyquists inherited the buying of furs from Herb's father, a pioneer on the big lake who ran a general store at Malmo from the turn of the century until 1917 and continued to buy furs in Isle until his death in 1923. But they stumbled, quite by accident, into buying rice when a wholesale house in

Because of the Nyquists' ministry, the Noonday family reads Scripture together.

Minneapolis called Herb and asked him if he would get them 500 pounds of wild rice.

The only experience he had had was in buying the 200 pounds he needed to supply his own grocery store, but that first fall he filled several 500 pound orders. The next season he went into it seriously and now he threshes, packs and sells as high as 26,000 pounds of finished rice a year.

They couldn't see, then, that the Lord was preparing them for a unique ministry among the Indians. Indeed, it was five years later before they came to take Christ as their Savior under the continual, effective ministry of Rev. Bill Cook.

"For years," Herb said, "Jessie and I have been concerned about the souls of the Indians with whom we dealt. We knew how inadequate the work of the two faithful young women missionaries was when compared to the tremendous need on the reservation. We prayed and prayed and prayed that God would send someone out to assist them, but the only answer we got was the phrase 'The Indian! The Indian!' which set to ringing in our ears until finally we came to realize that God would have us to do what we could."

That was about five years ago. They began to testify as they stopped at one unpainted little house after the other to sell groceries and meat and overalls. They began to talk with the Chippewas about the Lord as they came in to sell furs or wild rice or to ask for advice.

Their first convert was Sam Nickaboine and their second was Bill Bigwind, a 73-year-old Indian who was a power in the village.

Bigwind was even harder to talk with than Sam Nickaboine had been. He wouldn't let them read Scripture or pray in his home, and for a long while he would scarcely let them talk to him about the Lord.

"I've been a Grand Medicine man for 73 years," he would grunt. "I'm going to die a Grand Medicine man. That's good enough for me."

Death didn't seem too far away for Bigwind, either, for he had been desperately ill on more than one occasion.

"I want to thank you for all you've done for us," the old Indian said. "You've given us credit when we needed it and bought lumber for me so I could make my rice boats in the fall. You take care of Mary the same way, won't you?"

Herb assured him that he would. The old Indian still wouldn't let him read Scripture though, sick as he was. "But he hadn't said I couldn't quote any," the wild rice dealer said, "so for the next half hour I quoted or paraphrased all the Scripture I could remember, going over the plan of salvation again and again."

Still the old Indian refused to have anything to do with Christ.

The next morning, early, he went to Bigwind's hut. "Last night I sent for the medicine man," Bill said, "but the longer he stayed the sicker I got. So I sent him home. Then I looked up to the ceiling and said, 'Jesus, You want this old Indian? Then You take him. Take him and wash his sins away.'"

When Bill died a year later, another Indian told the Nyquists, "I tell you, we feel bad about old Bill. You know, after he became a Christian he wouldn't leave his house in the morning until he'd prayed for everyone of the 89 families in the village by name."

Despite the Nyquists' great interest in the Indians, they have found time to take part in the affairs of their community and church.

Herb has for many years been the secretary of the Commercial Club. For the past 13 or 14 years he has been on the school board, and for almost half that time has served as president.

His testimony there is just as firm as it is among the Indians and when the matter of school dances came up before the board Herb's was the only vote against it. The second year another member joined him to make the vote 4-2.

And at a meeting of the Commercial Club the fact that the theater was losing money during the winter months and might have to close was brought up. One member got to his feet and, looking right at Herb said, "If some of you church members would go to the show once in a while, maybe he could make a little money."

At church Herb serves as treasurer, deacon and usher and Jessie plays the piano and teaches a class of girls ranging from 9 to 12 years. In addition to her work at the store and on the grocery route and in the church Jessie still manages to raise flowers that excite the envy of most of the amateur gardeners in the community.

The Nyquist General Store, a neat two-story brick building with a small hotel upstairs, which Herb's mother operates, is fully dedicated to the Lord and is used for testifying whenever the opportunity arises.

"Herb and I strive to use every opportunity we get to talk to the unsaved about Christ," Jessie says, her round face glowing, "whether it's with Whites or Indians. I don't think it hurts business any, but it wouldn't matter much if it did. The important thing is to reach as many as we can for Christ."

Just how the Nyquists came to earn the respect and trust of the Chippewas

(*Continued on page* 87)

CHEX
RICE
RICE CHEX

Herb Nyquist makes his general store a headquarters to testify about his Savior.

He Felt God's Power

by Irene Klingberg

The missionary disobeyed; God spoke sternly. But when man repented, God worked a miracle.

Six years ago in Southern India the missionary's hut seemed oppressively hot.

I'M NOT running away, God," said Eric Frykenberg, missionary to India under the Conservative Baptist Foreign Mission Society. He was talking with his Lord as he followed the winding path worn smooth by brown, native feet, in the remote, nameless Indian village.

"It's just that I feel these poor villages need the Gospel too," he explained gently, as if God didn't understand. "Souls need to be saved here just as much as in Bombay."

The heat was even more oppressive than usual in Hyderabad, in the Deccan, that 15th day of March in 1947. The 50-gallon drum balancing lightly on his broad shoulders was nearly empty. He would give it a thorough rinsing at the spring to cleanse it of the scum the torrid climate brought so quickly.

"Bombay!"

"But why must it be Bombay, Lord? I'll preach here. I'm not complaining because I sleep in a native hut with a thatched roof that's crawling with roaches and bugs. I don't mind sleeping on a pallet on a dirt floor, with rats for companions. After 18 years of this kind of roughing it, I'm not squeamish."

"Bombay!"

"I don't want to go to Bombay, Lord." There. He had finally said it.

No one stirred in the village. No one was at the spring; the native woman would come when the land had cooled.

A 50-gallon tin can be heavy when it's full. "Perhaps I should fill it half-full?" he mused. "I could make a few trips with a smaller tin and fill this big one at the hut. . . . No. I won't. Fill her up, man. Since when were you afraid of a heavy load? Thank God He made you tall (six foot three), broad shouldered and lean. Up you go, my little water bucket." He swung it up.

But the ground beside the spring was wet. It was also slippery. It took just a tiny misstep, a stance a bit off balance, and his feet shot out from under, the heavy tin landing on his back pinned him to the ground.

"Now wasn't that a silly thing to do," he said trying to lift his nose out of the mud. It took a bit of doing but he freed himself of the water tin, now empty. For some reason it was hard to breathe. He tried to move his legs; they didn't work. He tried to turn over and sit up. He couldn't. His big body was useless.

"Dear God. . . . What's happened? Am I paralyzed? I can't get up."

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He lay face down in the mud, praying, wondering what to do.

"I'll wait; someone will come." But no one came. The blistering sun baked the earth and the broken man beside the water hole.

When he had taken all the sun he could stand, he decided he must get back to the hut. Slowly, painfully slow it was, he inched himself back down the path, commanding his heavy, unresponsive body to obey his will.

"If I can make it back to the hut the little native woman who comes every day will get help. If Doris knew this, she'd wish she hadn't gone to the mountains with the children. Be careful . . . push . . . rest . . . push . . . rest. Ah, there's the hut at last."

It was good to get in out of the sun. But he lay as if dead. His strength was gone. He was so alone.

"Dear God, what have I done?" he cried. But there was no answer.

After long hours of lying helpless, thirsty and fretful, the little native woman came to sweep.

"Oh. The Sahib is hurt."

"Yes. Can you get help?" But even as he asked he doubted. Where in all that wilderness could she find help?

"I will run, Sahib. I will get help."

He was comforted. But hours passed. Finally a great din arose in the village; then came a shouting and a running of many feet. Two English soldiers stationed in a nearby village drove up in an old jallopy. Dust filled the tiny hut.

"Here, fella . . . take it easy," they said, roughly solicitous. "We'll have you right as rain in double quick time. There's a hospital not too far away with a top-notch medic in it. Hang on now."

Shortly he was lying on the back seat of that ancient car, bouncing and bumping along the ruts called a road. He discovered his arms and hands were numb too. Only his head knew what was going on as it rolled from side to side.

The English army doctor took one look and then went into action.

"Man, what have you done to yourself? How did you get here alive? You shouldn't have been moved. We'll X-ray immediately."

And the X-ray showed a back, broken in two places, four inches apart.

"I can't understand how you're still alive," the doctor said shaking his head as he studied the pictures. "Any false move and your spinal cord will be severed and you'd go out like a light. I can't do a thing for you; the hospital is full. I can't put you in a cast; you'd blister from the heat. You'll have to go back where you came from and lie *still*. Don't bat an eyelash for 30 days—if you want to live. And even if you live—let's face it—you'll be a helpless cripple."

That was that. Frykenberg took it dazedly. It couldn't be he they were discussing. A few hours back he had been a big strapping man, busy about the Lord's business.

Natives carried him on a stretcher, gently, back to his straw pallet. They left him there after making him comfortable. Comfortable? He felt nothing.

Then the agony began. Not physical agony; his body wasn't there. It was mental and spiritual agony, sharp, clawing, racking his brain.

"So this is the way God repays nearly 20 years of devoted service? Why didn't He prevent this? What an ignominious way to end your days!"

A bitterness he did not know he possessed rose up to jeer, "What good are all the years behind you now . . . surveyor in Sweden; electrical engineer in America; missionary in India. What good are you now? A cripple. Where's that marvelous strength you were so happy for? Who'll want you? What will your wife do with a helpless cripple on her hands? And your children. . . . What will happen to them?

"What will your friends think? Friends? Ha . . . that's good. The only friends you've got now are the rats that run over a body you can't feel; the bugs that crawl over you, you can't brush off; a dirty little brown woman who takes care of this miserable hut. You're alone now. Face it: God has forsaken you."

The little brown woman slipped in like a dark shadow.

"The Sahib must eat." She was insistent.

"No."

"Try, Sahib. I will feed you."

"No. Leave me."

Thirty days of lying perfectly still. Could he do it? He must not think.

Out of the nightmare a voice spoke: "Romans 12: 1 . . . Romans 12: 1."

For three days and three nights, unable to move, taunted by the devils of doubt, he listened. "Romans 12: 1 . . . Romans 12: 1."

Then, suddenly, he'd had enough. He shouted impatiently: "I know Romans 12: 1. I've preached on that text hundreds of times. I know I'm supposed to present my body a living sacrifice unto God. I did that 18 years ago when I became a missionary."

And the voice said clearly, "If you presented your body a living sacrifice unto God, then why are you fussing?"

"Who spoke?" Frykenberg asked sharply, not daring to move his eyes to look.

No one answered. Silence in the hut and in his mind awaited the answer. But there was none. Waiting, his thoughts grew calm. His heart slowed its anxious beating.

"Why am I fussing? Why indeed?" he thought. "All right. God knows about this. If He wants this body of mine to be crippled, why should I fret? I don't belong to myself if I've given

(*Continued on page* 84)

Does God Answer Prayer?

by R. I. Cary Hale

ARE YOU or God the hub of your praying universe? The answer to that question is the key to the success of your daily prayers.

But before you answer that question, here's another one. Why are you praying?

Christ's most outspoken denunciations were directed at praying men. But they were denounced, not for their praying, but because of the motive behind their praying. "They love to stand and pray in the synagogues to be seen of men." "They desire to walk in long robes," but they "receive the greater condemnation."

It was not public prayer that was being condemned, for both the Old and the New Testaments endorse public prayer. The scribes and Pharisees were condemned rather for their insincerity.

And they were condemned also for the egotism of their prayers. Prayer should break the withering clutch of group, clan, clique or race. It should embrace all religions, all nations, all races; it should grasp the rich and poor, the old and young, the saint and sinner. It should include the professor in his well-pressed broadcloth suit and his washerwoman in her wrinkled calico gown. It includes the farmer, feeding the world, and his hired man, unkempt and unlearned. It includes you and me and everyone else.

We are no special creation. We have no right to claim rare done steak and apple pie for ourselves while our neighbor is left to starve.

We have no right to egotism in prayer, because what we desire may be what is worst for us. Christ, Himself, prayed, "If it be possible, let this cup pass from me" (Matt. 26: 39). But that isn't all He prayed. Writhing there alone in the garden, He prayed on, "Nevertheless not as I will, but as Thou wilt."

And that oneness in prayer gave Him that amazing calmness before His tormentors and the rugged determination that pointed Him to that sordid trek to Golgotha. Even in the final throes of agony and death upon the cross, He prayed, "Father, forgive them, for they know not what they do" (Luke 23: 34).

Matthew writes, "All things whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21: 22).

To me, prayer is an outpouring of my heart to God both in praise and supplication. Many times in my life, God has answered my prayers definitely, clearly and immediately.

Late one evening the roar of the wind in the trees awakened me. I stepped outdoors to view the storm. Large drops of rain drenched me. A flash of lightning crashed a deadened tree to the ground at the far end of the clearing. Then the thunder cloud rushed up the clearing at me. So near was it that the lightning and thunder seemed simultaneous.

With a calmness I can't explain, I paused to pray, "Oh, gracious God, spare my home." My faith was unwavering as I thought of my precious children there in bed asleep.

And in answer to my prayer, the storm veered across the brow of the hill and went up the valley to the west. The farm of an atheist neighbor burned that night, after being struck by lightning. My farm was unscathed.

So let's come back to the question. Since we know that God does answer prayer, let's first find out whether God or we are the hub of our praying universe.

discord

by Violet Fischer

Michael had changed; it seemed as though he were following the beat of a different conductor.

THE conductor raised his hands and a hush settled on the concert audience. That same hush lay heavily on Eloise McCall as she sat in the first chair of the violin section. Outwardly she was a seasoned, impassive musician; inwardly she was the little girl of twenty years ago scratching out her first Bach chorale with Grandmother Trapp's sharp nose turning toward her at every misguided note.

But as the conductor's poised hands became alive with compelling motion and the music rose and swelled about her, she was caught in the creative ecstacy of an artist. Once, the concertmaster turned to her with an almost imperceptible nod of approval sealing her promotion to first chair with the City Symphonic Orchestra. She united with her instrument, and the strains of music wound silky threads about her until, like a chrysalis, she was bound and shut off from the world. But she felt warm and secure. This was all of the world she needed or wanted.

As the musicians made their way backstage during intermission, a note was handed to her. "Dear little wifey, Closed my big deal a day ahead and flew in for your hour of triumph. First balcony, third row center. We celebrate at Jacque's. I'm brimming with wonderful news. You look wonderful in a chignon; always wear your hair that way."

She smiled indulgently at that last exaggerated sentiment, patting the chestnut coil of hair at the nape of her neck reflectively. She was 22 when she and Michael were married—was that eight years ago?—and wore her hair then, as always, in this same style. And her manners and morals were as neatly drawn as her hair and wound into a prim little knot. Michael would chide her for being a museum piece and try to draw her into his world where no occasion could be marked without a generous toast from a raised goblet, where a song and a merry lift of the heels answered any situation in life. But she had remained adamant, her feet planted solidly on her convictions, superior and scornful of any temptation to step down.

As she folded the note, a new abandon arose within her. Tonight she would raise a glass with Michael to toast her victory. Tonight she would drink to her success.

Seated across from Michael in Jacque's, her eyes were aglow with triumph. Tonight she would join Michael in his usual toast. She waited for him to name the drink. Michael was placing their order for split tenderloins and giving explicit directions for the preparation of their salad. The waiter bowed away from the table without the usual bar order. Smiling mischievously and leaning across the table toward Michael, Eloise dropped her surprise, "Tonight, Michael, there will be two wine glasses on the table instead of one. Your little Eloise is coming off her prohibition high horse."

She wondered if he had heard her. His brown eyes were somber as he too leaned forward, taking her hand, "Eloise, I told you of wonderful news I had for you. Hear me out first."

She did hear him out. The man he had been sent to contact for his firm spoke to him about his personal relationship to God. That night he accompanied his new-found friend to a side street mission where the man was scheduled to speak, more out of deference to business good will than of any personal compunction. What followed was strange.

He had never conceived of himself as a bad man, but now he was almost admitting that his years had been comprised of the empty indulgences that the speaker so heartily referred to. What caused that disconcerting sense of aloneness and guilt? Michael did not know. Later his friend said it was the voice of God, God the Holy Spirit, calling his heart to be united to the heart of God.

As he spoke, Eloise felt shame for her imprudent gesture, but only for an instant. Then she rebelled proudly; his words left her cold.

"So you expect religion to reform you, Michael. I won't know the old Michael after he changes his stripes."

(*Continued on page* 98)

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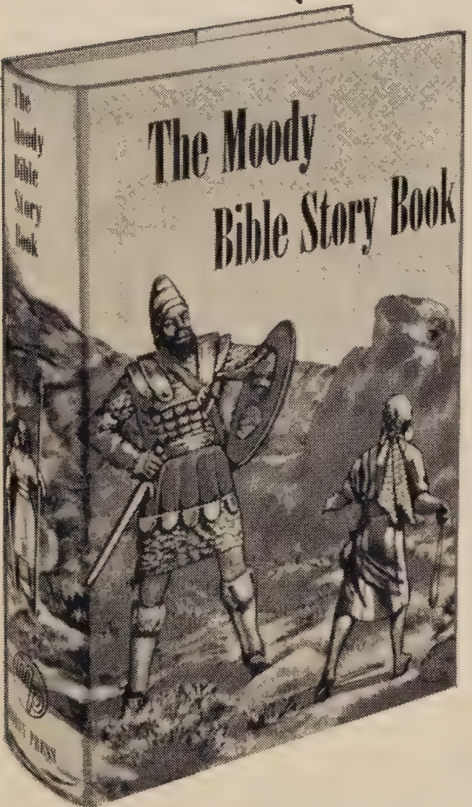

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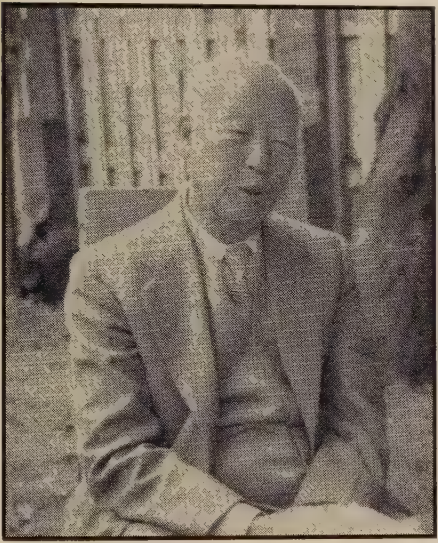
WORLD

UN Faces Crisis In Korea

Conscience at the Peace Table

IF A PREDICTION made by some foreign observers is correct, our faith in Korean President Syngman Rhee will be put to severe test this winter.

This prediction is that the "grand old man of the Orient" might not only resume the war on his own initiative as he has threatened to do if the talks break down, but that the Reds' intransigence and delay plus the often queer logic of the United Nations might well see UN troops arrayed against the South Koreans while the Communists stand back and laugh.



South Korea's Syngman Rhee
A man of conscience and convictions

If this unhappy prediction comes true, it would be wise for Christians to consider these points amid the ensuing hue and cry against Rhee.

1. Rhee himself appears to be a Christian in the truest evangelical sense and he has fostered and encouraged the evangelization of his country. This is vouched for by several who have had a good deal of contact with him—among them Bob Pierce, Donald Hoke and Fred Jarvis. Thus Rhee's stand is based, not alone on his intense patriotism, but on that often-uncomfortable Christian idea that principle is, at all cost, to be preferred above expediency.

2. Rhee's conviction, that the Communists will try to win at the peace table what they found impossible to win on the battlefield, may well prove to be correct. Furthermore, if the United States, to avoid a split among UN allies, attempts appeasement of the Reds, the latter may be successful.

3. Some responsible observers are predicting that if the Reds win control of Korea, either at the peace table or later as a result of decisions made there, it will be the prelude and chief contributing cause to the loss of all Asia to the Communists. The resulting effect on missions in southeast Asia is obvious.

Rhee's critics have also obscured the fact that the old man might have been right militarily in his attempt to get his UN allies to follow the advice of MacArthur and prosecute the war with utmost vigor.

A British source, *The Intelligence Digest*, has revealed that both Russia and China feared last spring that if they did not agree to a truce, America would follow the advice of not only MacArthur, but other UN commanders, including Gen. Van Fleet and Gen. Mark Clark. All three stated it was possible for the UN to win decisive military victory. The Reds were ill-prepared to resist a major UN drive then. The British source points out that the negotiations will give the Reds a chance now for a military build-up in their area. And by the time the UN wakes up to the fact that the Communists will give nothing at the peace table the chance for quick military victory will be lost. The only alternatives will be appeasement and loss of Asia or World War III.

To evangelical Christians the loss of Korea means the loss of another mission field in the rapidly dwindling harvest lands in Asia. It's a slim toe-hold that Christianity has on Northern Asia, but it's worth keeping. A policy of appeasement would lose even that.

In short, Rhee's stand is remarkably similar to an earlier crisis of the free world. This occurred when Italy was invading Ethiopia before World War II. Britain, pledged to help Ethiopia's Emperor Haile Selassie, failed to act against Mussolini. Selassie, standing on a hill watching his primitively equipped troops fall beneath the Italian legions, was said to have remarked: "I am waiting for my allies. If they don't come, we and they will all go down together."

They never came, of course, and a fearful price in blood and destruction was exacted later in World War II for their failure to defend principle.

Christians should know that the Korean peace table will have one conscience at least, and his name is Syngman Rhee.

Tolerance—Sometimes!

PROTESTANTS, exercising their age-honored right to protest were making dents in the snappish tolerance of Europe's Roman Catholic dominated countries.

Representatives of the Church of Christ and Assemblies of God protested to the U. S. State Department that the Italian government was levying exorbitant taxes on their properties in Italy.

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A Protest to Italy. Delegation of ministers which asked U. S. State Dept. to intervene for justice for Protestant churches in Italy. Left to right: Revs. Billy H. Hood and Sam Durrance of Washington, Rome attorney Giacomo Rosapepe, representing beleagued churches, and the Revs. Douglas G. Scott of Washington, and Donald McAlpine, associate Washington secretary of the National Association of Evangelicals.

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The ministers, Dr. Noel Perkin, foreign missions secretary of the Assemblies, Rev. Sam P. Durrance, representing the Church of Christ and an Italian attorney, Giacomo Rosapepe, said that a State Department representative, Homer Byington, had promised to try to settle the tax question. Perkin pointed out that an $8,000 a year tax has been imposed on a $30,000 church by the Italians. Durrance said a $45,000 church is taxed $23,000 a year.

The representatives said the Italian peace treaty is being violated by such taxes. Other developments in Italy:

The Synod of the Waldensian Church, meeting in Torre Pellice, Italy, charged that a recent statement by the Italian Interior Ministry indicated the government, in violation of the spirit and letter of the constitution, "does not intend to apply" those sections which guarantee religious freedom.

Italy's new premier, Giuseppe Pella, told Parliament that "among objectives of our government is the maintenance of religious peace . . . in strict observance of the Lateran treaties." The treaties are between Rome and the Vatican.

Four American missionaries of the Church of Christ were granted visas authorizing them and their families to live in Italy for two years.

The Word on the Winds

A PROJECT to slip thousands of Bibles into Russia and other Iron Curtain countries is going full speed ahead after a temporary setback by the U. S. State Department.

The plan, to send the Bibles on a barrage of hydrogen-filled balloons, is being sponsored by the International Council of Christian Churches under the direction of Evangelist Billy James Hargis of Joplin, Mo.

Before the setback, which aroused a loud outcry from evangelicals in the U. S., the balloons had been manufactured in the western zone of Germany and Bibles printed in Polish, Russian, Czech and Slovak.

But when it was ascertained that no permission was needed from the State Department to launch the ballons from West Germany, Hargis prepared to send the balloons aloft.

The idea, first approved by the Council in 1952 at its Edinburgh regional conference, takes advantage of the fact that the

BALLOONS FOR THE IRON CURTAIN
A Wind to Blow the Reds' House Down

CHRISTIAN LIFE REPORTS ON

CHRISTIANITY
In Peron's Argentina

by Elisabeth Fletcher
Christian Life *Foreign Correspondent*

ARGENTINA—one of the largest and most important powers in South America—is currently governed, as everyone knows, by a tight legal dictatorship under the fatherly fist of President Peron. It is a strongly nationalistic dictatorship which, nevertheless, seems to be getting entirely too friendly with Russia in recent days. The world is anxiously watching for Peron's next move.

But meanwhile, what is the evangelical picture in Argentina today?

Just returned from a survey trip which put him in touch with top religious leaders in and around Buenos Aires, the "New York" of Latin America, a veteran missionary stopped in last week to give me a few of his impressions. They seem significant for the hour:

"I was glad to leave Argentina," he told me. "In mid-July, it was bitterly cold—and not even the world's best beefsteaks or a luxurious hotel room near Peron's palace (at less than a dollar a day, due to the fact that Argentine economy has gone haywire in recent years) could cover up the fact that one must whisper in the street if talking about anything remotely resembling politics."

Buenos Aires, a magnificent, cultured, fast-moving city of some four million people, he found to be amazingly cosmopolitan. The Bible Society said at one time that they had distributed Scriptures in Argentina in 75 different languages. But for all its European flavor, the country is unitedly convinced that its destiny is more important than any other in the world. And it may be right.

Definitely a key country—but is the Gospel being preached in Argentina?

Although there is a tendency to look upon them as spies, my missionary friend reports, there are more than 1,000 missionaries and national pastors in the country. And the work *is* growing.

Perhaps the strongest witness is that of the Plymouth Brethren, known in Argentina as "Hermanos Libres" (Free Brethren), who have a constituency of some 80,000 including some outstandingly prominent men. One Brethren assembly hall in Buenos Aires seats some 1,500, and other such halls dot the country.

Second largest group at the present time is the Southern Baptist. In all, the 1952 World Christian Handbook lists 38 Protestant groups currently working in Argentina with nine theological colleges and 14 Bible schools.

But although the number of believers is growing, my informant explains, the physical facilities of the work cannot grow. Argentina is completely encircled by a military zone—and within that zone, it is impossible to begin new work. All missions must be registered with the government. Any group petitioning the right to add to its buildings runs the risk of being closed down entirely.

In addition to that restriction, evangelical radio broadcasting is strictly prohibited. But gospel programs enter the country by means of stations just across the border in Paraguay and Uruguay.

Is there a problem of modernism? Unfortunately, yes, and with it the usual tragedy of dying churches. Decadent Protestantism may actually be a greater problem in Argentina than Catholicism, which has the political advantage but not the personal following it sees in other countries.

The story goes that when J. Edwin Orr was in Buenos Aires last year he held an evangelistic rally in one of the city's greatest church buildings.

Out of the tremendous crowd present that night, only seven were members of the host church!

Argentina is unquestionably a political hotcake. "*Anything* can happen there next year," my missionary friend summarized it. "The men and women who are on the job for Christ in Argentina feel it is their job to preach the Gospel as fast and hard as they can, in season and out of season. And that's what they are faithfully doing—although I do not envy them in the tense atmosphere of Argentina."

(From other sources Christian Life has learned that evangelical missionaries in Argentina are not too concerned about a government move to set up a commission to investigate whether Protestant missionaries in Argentina endanger national defense—particularly in border and special security areas.

(Marvin Steffins Jr., a worker for The Evangelical Alliance Mission who recently returned to the U. S. from that area, pointed out the commission "was mostly just politics." One real threat, however, may have succeeded in driving the Salvation Army out of Argentina, said Steffins. The Foundation Eva Peron, which distributes largesse and charity to Argentines in the name of Peron's late wife, recommended that the Salvation Army's charity be channeled through its organization.

(The Army is said to have almost completely liquidated its holdings after this move and gotten them out of the country.)

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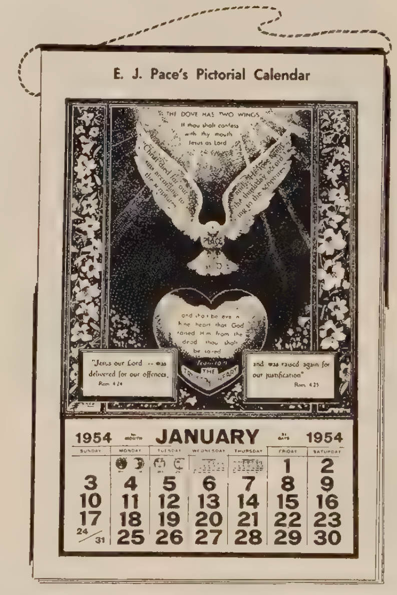

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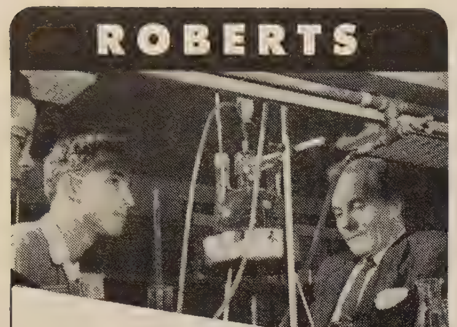

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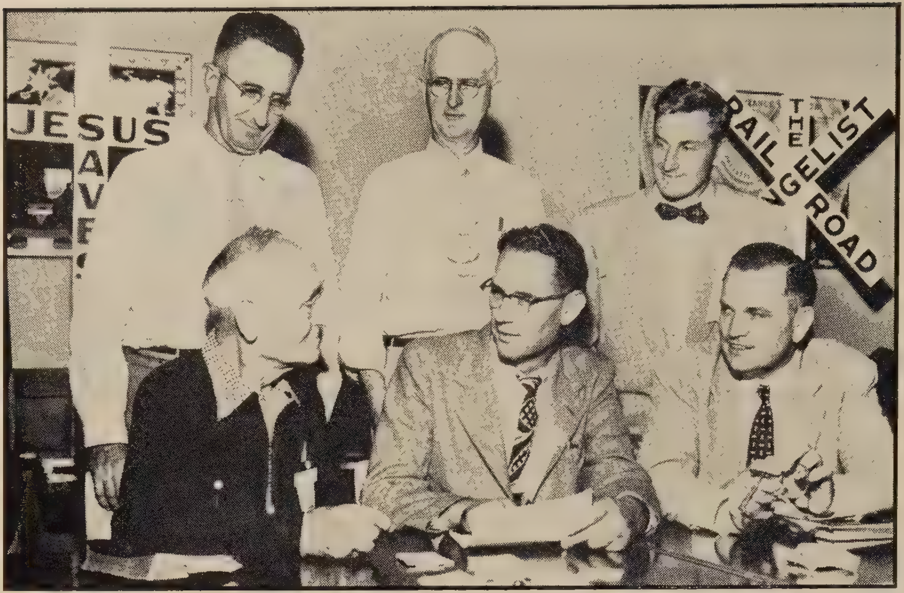

Railroad Evangelists Meet. Newly-elected officers of the Railroad Evangelistic Association, which held its convention in Fort Wayne, get together. Left to right, seated: Axel Udeen of Minneapolis, chairman of advisory board; Smith W. Dewlen, Indianapolis, president; and Herman Rose, secretary-treasurer. Standing: Vice-presidents A. W. Cooper, Hamlet, N. C. Howard Kemis, Fargo, N. D., and John M. Amos, Toronto, Canada.

prevailing winds sweeping across Europe are from West to East.

Radio Free Europe, which has already made several such barrages of democratic literature, has given Hargis and the group in charge technical advice on the launchings.

Money to finance the project was raised from churches in several countries, including Great Britain, the Netherlands and the U. S.

Spain Eases Up

SPANISH PERSECUTION of Protestants, meanwhile, by-passed the fourth Spanish Baptist Convention since 1947. It was held in Sabadell during August. Last year's convention had been interfered with by the government. This one was not publicized even in the Baptists' own paper, *El Eco de la Verdad,* prior to the meeting. The convention was notified that four new missionaries, under the Southern Baptist Convention's Foreign Mission Board, were due to arrive in Spain at one time. The arrival of four Protestant missionaries in Spain at one time is unprecedented.

Other Spanish developments:

An American rabbi made history by officiating at the first Jewish High Holy Day services conducted in Spain since 1492. The services were conducted by Rabbi D. A. Jessurun Cardozo of New York. The services were those of Rosh Hoshanah, the Jewish New Year.

The other side of Spanish "tolerance" was evidenced, however, in Sagunto, where a mission pastor was fined $25 and sentenced to 15 days in jail on charges of proselytizing. The clergyman is the Rev. Florentino Tornadijo, pastor of the evangelical Spanish Christian Mission at Sagunto.

Find Ancient Stairway

DISCOVERY of an ancient stairway leading to the gateway area of biblical Dothan has been announced by Dr. Joseph Free, director of the Wheaton Archaeological Expedition to Palestine.

Mrs. Ruby Free, archaeological supervisor of the sub-area, said she had first come upon one of the steps 10 feet below the present surface of the ground. She added that further digging led down the slope of the city until 18 steps had been recovered.

Free said pottery fragments found on the surface of the stairs dated to the Middle Bronze Age (2000-1600 B. C.). He said this would make use of the stairway contemporary with the biblical Joseph (1800 B. C.), who is mentioned in the book of Genesis as coming to Dothan to find his brothers.

Members of the Free expedition also reported finding the 4,000-year-old skeleton of a small child. At the child's head was a small bowl for food, in its hand a small juglet, and at its feet a larger jar, presumably for additional food.

The discovery may represent one of the foundation sacrifices of the ancient pagan Canaanites, it was declared.

Battle Over an Image

THE NEIGHBORING TOWNS of Ocotlan and Tlaxcala, not far off the main highway that winds south from Mexico City, have long been rivals. But suddenly their ancient feud has flared with unaccustomed fierceness. The situation has become so drastic that the Mexican government and the Roman Catholic hierarchy had to intervene.

For nearly 200 years, the people of Tlaxcala had envied Ocotlan its "Virgen del Rayo," a great carved wooden image revered as a source of miraculous cures. Many years ago, beyond anyone's memory, a Solomon's solution was found for the bitterness between the neighbors.

Eleven months of the year the Virgin rests in her sanctuary in the church at Ocotlan. But at the beginning of May she is carried with due pomp and ceremony to Tlaxcala where, placed in a special shrine, she remains a month to draw the venom of jealousy.

The contributions received at Tlaxcala

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Rev. Jacob Peltz

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How descriptive this is of situations in Israel today where Hebrew Christians, some of them evangelists like Paul, are suffering persecution and privation. What a privilege to help such workers. The missionary referred to couples evangelism with relief work.

The Hebrew Christians who like St. Paul became outcasts for Christ's sake need our help. Please send now your gift to support our work and workers in Israel.

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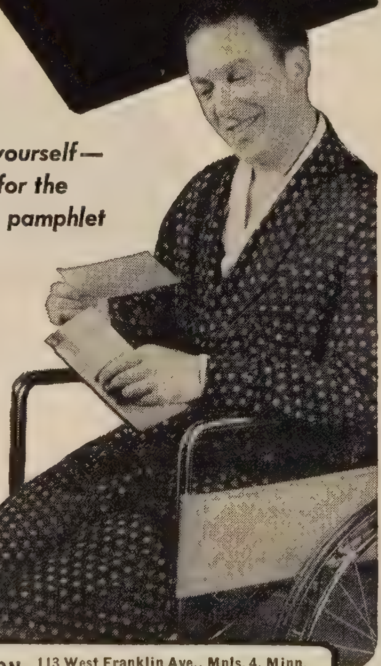

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ordinarily were sent to Ocotlan and both towns spent a month of festivity. But this year, church authorities said the money would go to restore a seminary in Tlaxcala. Ocotlan was incensed. The villagers refused to permit the image to be moved. Then they rioted.

The Archbishop decreed there'd be no high mass in the village until the residents of Ocotlan repented. This set off a new wave of rioting. Then the Archbishop ordered the excommunication of 100 villagers. The news spread throughout Mexico. How would the breach be healed?

Finally, word came that the Pope had pardoned the offenders and revoked the excommunication order.

Evangelicals Act

THE WORLD Evangelical Fellowship, meeting at Clarens, Switzerland, set up an arm to push religious tolerance a little further and faster in Roman Catholic countries. The fellowship's new Commission on Christian Actions will act also in non-Catholic countries to further religious freedom.

The Russian 'Nativity'

HUNGARY's school children are being taught a new Communist version of the birth of Christ. The Bethlehem shepherds are portrayed as Russians, Joseph is an "unemployed worker" and a victim of Capitalist exploitation. The shepherds were guided by a "Red Star" to the manger, the story goes, and after they found the Christ child they all set out for the Soviet paradise.

The Bible in Bering Strait

IF RUSSIA can't get its facts straight on the Nativity (see above), it is not the fault of Elder Lightfoot Solomon Michaux, prominent Eastern Negro evangelist. Elder Michaux, during a recent visit to Alaska, chartered a plane, flew out over the Bering Sea which divides Alaska from Siberia and

Holy Land in the U. S. Eddie Dowling, theatrical producer, looks over model of projected reproduction of the Holy Land. The $2 million project is to be built on a mile-square area of land near Jacksonville, Fla. It will be a composite of Bethlehem, Jerusalem and Nazareth. Nativity and Passion plays will be presented annually in adjacent amphitheater.

Bishop Gough, Secretary of State Dulles and Billy Graham
London Hopes to Crown the King of Kings

dropped a watertight canister containing a Russian-language Bible. He hoped it would wash up on Russian territory and be found by the proper person, preferably by the man who wrote the story of Christ's birth for Hungarian school children.

Solomon's Mines Reopen

THE FAMED "King Solomon's Mines," where the Israelites under their famous ruler extracted copper ore some 3,000 years ago are in production again. They are expected to yield "commercial quantities" after two years of development.

The biblical mines are near Israel's Red Sea outlet at Elat, where harbor facilities are to be built.

Meanwhile Jerusalem, the Israelite's capital, was preparing to celebrate its 3,000th anniversary. The celebration in the U. S. was sponsored by a group called the Jerusalem Celebration Committee. A rally commemorating the founding of the city was held in October in Madison Square Garden.

World Highlights

ONE HUNDRED seventy-five theologians of various denominations met in Copenhagen for the first international congress of Old Testament scholars sponsored by the International Old Testament Society. ■ The project of microfilming 10 million manuscripts in the Vatican library to make them available for American scholars is about one-sixth completed. ■ Roman Catholic observers may be invited to attend the second assembly of the World Council of Churches in Evanston, Ill., next August, WCC officials said. ■ Sixty thousand people jammed a square in Hamburg, Germany for the fifth German Evangelical Church Day rally. Ten thousand came from Soviet zones. ■ Christian Business Men's Committees are organizing a branch in Japan to establish a Christian witness to Japanese soldiers, children and, of course, business men.

Australia's Challenge

A SPIRITUAL ROADBLOCK to the Red conquest of Southeast Asia is being thrown up by six major Protestant communions in Australia.

Leaders of the denominations, including the Anglican, Methodist, Baptist, Lutheran, Congregational and Churches of Christ, called on their constituents to back a "spiritual Colombo plan" to evangelize Southeast Asia and strengthen the churches already established there.

The Colombo Plan is a program of economic and technical aid to underdeveloped areas of Southeast Asia. Australia is participating in it.

Signers of the proposal were Archbishop Howard W. K. Mowll of Sydney, Anglican Primate of Australia and Tasmania; Dr. G. Calvert Barber, president of the Methodist Church of Australasia, C. R. Burdu, president of the Churches of Christ in Australia; Dr. Wilfred L. Jarvis, president-general of the Baptist Union of Australia; the Rev. Walter Albiston, president of the Congregational Union of Australia and New Zealand, and Dr. J. J. Stolz, president of the United Evangelical Lutheran Church in Australia.

▶ EVANGELISM

Christ—A Queen's King?

BRITAIN has become increasingly aware, in recent months, that the coronation of Queen Elizabeth touched off a growing consciousness of the need for a religious revival.

The phenomenon has been hinted at even in secular publications, including Britain's highly respected *Intelligence Digest.* But it remained for an Anglican prelate, Bishop Hugh Gough of Bartling, England, to spell it out.

Visiting the U. S., Bishop Gough, in Minneapolis, told reporters that the coronation has created an "ideal mood" for a religious revival in England. He added, "Many people who had never been to church in their lives—except for funerals and weddings—saw a young woman dedicate herself to God. The ceremony made a deep impression upon many people who would normally be regarded as untouched by spiritual feeling."

Bishop Gough said he hoped the mood continues until next spring when Evan-

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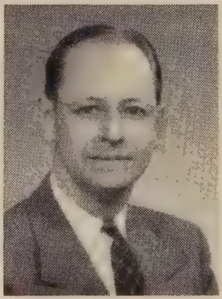

My Name is Henry L. Harms

For nearly 10 years I've served with the Youth Gospel Crusade, Inc., a missionary project dedicated to giving the Word Of Life to neglected, unchurched youth. We channel our ministry through Bible-believing churches and Sunday Schools, organizing and directing soul-winning, evangelistic campaigns designed to reach youth of all ages and adults for Christ and the Church.

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Our field is America's 37,000,000 unevangelized youth. If we neglect their hearts TODAY they will break our hearts TOMORROW.

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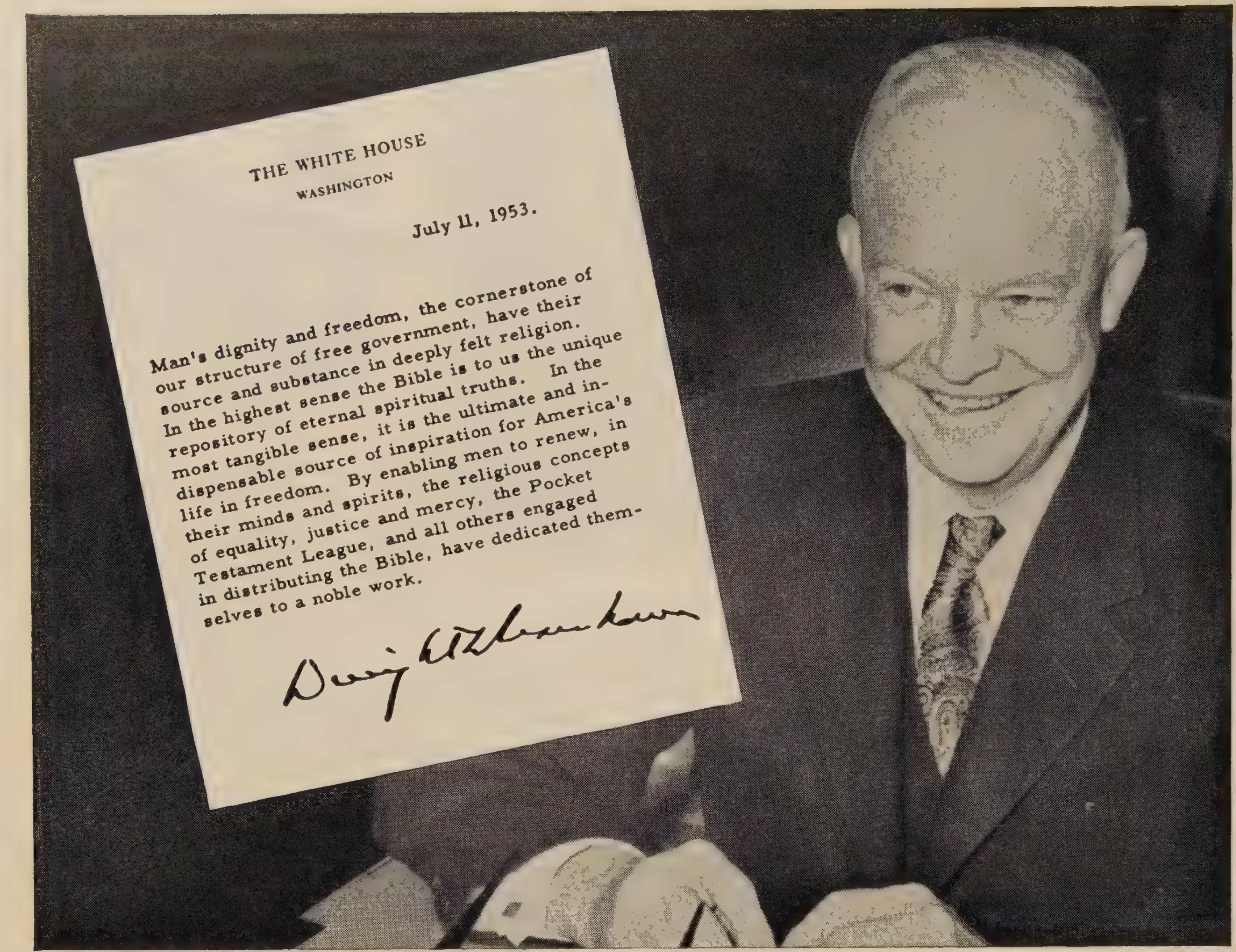

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PTL evangelists continue to take the gospel to American servicemen. Remember this work in prayer!

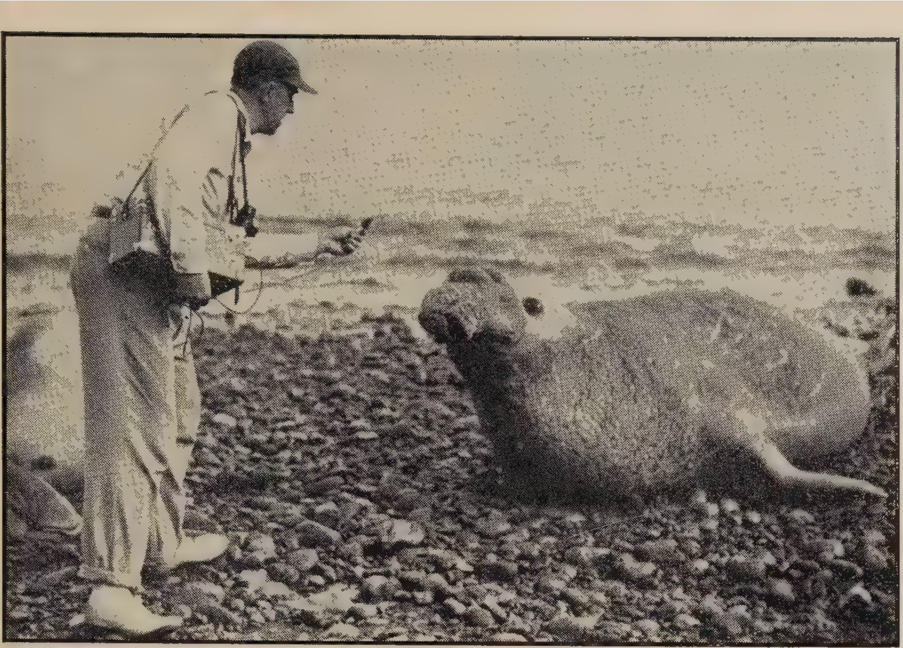
Korean Gospels of John Being Distributed by PTL.

We must take the Word of God to Korea now! The spiritual triumphs of the Gospel in the lives of the men, women and children of Korea will not only affect profoundly the military and political decisions which must be made, but will determine the eternal destinies of thousands, perhaps millions, of human souls.

The Pocket Testament League campaign of Scripture distribution and mass evangelization in Korea is one of the most urgent and important gospel efforts in the world today. And it is *your* prayerful support that makes this work possible. Will you pledge your support?

ALFRED A. KUNZ, *Executive Director*

THE POCKET TESTAMENT LEAGUE, INC., 156 FIFTH AVENUE, NEW YORK 10, N. Y.



Moody Institute's Alton Everest and Elephant Seal
He Found the Biggest Ulcers in the World

gelist Billy Graham begins a campaign in London. The bishop was introduced to Secretary of State Dulles by Graham. The Britisher is a member of the committee sponsoring Graham's campaign.

FILMS

First in the Field—God

IN THE WORLD'S HALLS of learning a great fact is becoming ever more apparent to scientists, man just hasn't been able to invent anything that God hasn't already thought of and utilized first.

That is the theme of a new film, *Prior Claim* produced by the Moody Institute of Science under the direction of Dr. Irwin A. Moon.

It shows also that man, the inventor, didn't even originate that ailment peculiar to high-toned civilization—ulcers. The elephant seals of Guadalupe island developed them first.

Previous Moody films now have been translated into 14 languages, have been shown all over the world and are a part of the character guidance program of the U. S. Air Force.

EDUCATION

Parochial Schools Increase

FIVE YEARS AGO a U. S. Supreme Court decision in the famed "McCollum case" drained religion out of the public schools of the country. This fall the government's Department of Health, Education and Welfare reported that parochial and private school enrollment will increase 291,000 in elementary and secondary schools in the 1953-54 school year.

The two facts, though seemingly not related, in fact are closely tied. For Christians, more and more dismayed over the complete secularization of public schools, are sending their children in increasing numbers to Christian day schools. The latter are also zooming in numbers.

The trend has barely gotten underway. Roman Catholics account for about 90 per cent of the total increase in non-public school enrollment.

When evangelical Protestants hit their stride in establishing and staffing Christian schools what will happen to public schools dependent for their welfare and even existence on a majority vote of the taxpayers?

The Department spokesman and the educational experts weren't saying. They didn't seem disturbed at the prospect.

New Brunswick School Protest

IN NEW BRUNSWICK, Catholics claim 55 per cent of the population, and they have been able for many years to exert a tremendous influence in the school system.

But lately a Protestant protest over this condition has been growing. Latest example is a resolution passed at the 33rd annual meeting of the Eastern New Brunswick Baptist Association, held in Lewisville. The resolution calls on Baptists to withhold school taxes from the government unless Roman Catholic influence is eliminated. The Baptist pointed out that in certain parts of the Province, children of Protestant minorities are forced to "(a) submit to Roman Catholic influence . . . through religious symbols or other means or (b) be denied the right to public school education."

New Buildings Dedicated

SOUTHERN BAPTISTS leaders from 22 states were present to dedicate the new $4 million campus of New Orleans Baptist Theological Seminary. The ceremony marked the institution's transfer from its original site in the city's famed "garden district." The campus has seven educational buildings, 13 faculty residences and 11 student resident units.

Fuller Theological Seminary dedicated its new $650,000 classroom and administration building at Pasadena, Calif.

Dr. Harold John Ockenga, president of the Seminary and pastor of Park Street Church in Boston, was to bring the dedication message.

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CHRISTIAN BUSINESS MEN'S COMMITTEE
Washington at Dearborn Chicago 2, Illinois

Dear Bill and Ruth:

His Banner Over Me* is the title of Martha Snell Nicholson's autobiography, which will be published November 25. I think you will remember that Mrs. Nicholson has written hundreds of beautiful poems of faith and joy despite her long years in bed with arthritis. She is looking forward to being at home with the Lord soon and we were not a little relieved when the Lord gave her strength and time to finish, a few weeks ago, what she feels must be her last writing project.

His Banner Over Me is written by one who knows much about God and His ways of love. I hope you will read it.

Ken Taylor

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▸ MISSIONS

China's Fruitful Century

CHINA INLAND MISSION'S last two missionaries walked out of Communist hands into Hong Kong in September almost exactly 100 years to the day after Hudson Taylor set sail for the Orient from Liverpool, England.

Taylor, the founder of the mission's work, embarked on Sept. 19, 1853. The date is significant for two other events of historic importance to China.

1. Rev. J. L. Nevius of the American Presbyterian Mission also set sail for China and arrived in Shanghai with his bride just three weeks after Taylor.

2. The British and Foreign Bible Society recorded the momentous decision to print "with the least practicable delay, one million copies of the Chinese New Testament."

It was the start of China's Christian century. During that century Christian forces around the world established a witness that can now be supported only by prayer.

At one time the CIM alone had 637 workers in the China field. The CIM missionaries are being shifted to new fields on the perimeter of Red China. CIM reports that 20 new workers have been appointed to fields in the Philippines, Malaya, Thailand and Indonesia. It plans to double the number of missionaries within the next two years.

Taylor could well be proud of the men and women who reap in the field he plowed.

Peru Debate

A CHARGE by a Peruvian Roman Catholic bishop got an unusual answer recently when an organization the prelate was complaining about saved the life of a Mexican priest.

The Franciscan Bishop of Ucayali, Peru, in a pastoral letter had accused the Summer Linguistics Institute, located at the University of Oklahoma, of using its language studies to convert backwoods Indians to Protestantism.

Head of the Institute is Dr. William C. Townsend, director of the Wycliffe Bible Translators, under whose auspices the Institute is conducted. Dr. Townsend denied that his work in Peru had a sectarian aim.

Not many days after the bishop's blast, a Catholic priest in a rural Mexican village fell critically ill. A Wycliffe translator in the village, John Crawford, radioed a call for help to a Missionary Aviation Fellowship base. Pilot Paul Weir flew in, picked up the priest and took him out for medical care.

As a result, the priest and the villagers he tried to incite against the translators have become more friendly to the Crawfords.

▸ PRESS

Mission Paper Booming

CIRCULATION of the Sudan Interior Mission's newspaper, *The African Challenge* is growing so rapidly its managing director, Dr. R. V. Herbold, has made a rush trip to the U. S. to search for additional printing machinery.

Said Herbold, "We are in a state of emergency in printing gospel literature for Africa. At present *The African Challenge*, with editorial headquarters in Lagos, Nigeria, is being printed by a local newspaper press which can produce only 50,000 copies a month."

Herbold said there is a good possibility of reaching hundreds of thousands of literate Africans every month with the Word. He added, "With Communist and other forces sending well-printed literature throughout the country, we must not lose a single day in our effort to establish a modern newspaper press in Africa."

Translation's Halfway Point

THE FORCES of Christianity have been trying to translate the Bible into every known language ever since the ancient missionary to Germanic tribes, Ulfilas, made a German translation in the earliest days of the Church.

DR. NIDA

How fares the effort?

The job is about half done, according to Dr. Eugene A. Nida, secretary of translations for the American Bible Society. Dr. Nida flew to Chicago from Panama to attend the fourth annual meeting of the Christian Booksellers Association.

Nida told 500 delegates and book salesmen, "The translation of the Bible into more than a thousand different languages and dialects is without a doubt the greatest achievement in communications in the history of the world."

He pointed out, however, that at least 1,000 known languages still have no access to the Scriptures in any form.

William F. Moore, executive director, told the delegates that the Bible was still the world's No. 1 best selling book. He added, "Uncertain times are making more people than ever before turn to the Bible."

A Change of Pace

SYRACUSE CITIZENS were treated to the spectacle of a local pastor and a newspaper publisher exchanging jobs for the third consecutive year recently. Dr. Calvin M. Thompson Jr., minister of Delaware Street Baptist Church, wrote the lead editorial in the Sunday edition of *The Post-Standard*. And Richard H. Amberg, publisher of the paper, preached the sermon at morning service in Thompson's church.

Thompson's editorial subject, "Second-Rate Motives Are Dangerous." Amberg's sermon topic, "With What I Most Enjoy, Contented Least."

One citizen's comment, "You'd never be able to guess what they're talking about from the titles!"

▸ MUSIC

Favorite Hymn

WHEN a religious network broadcast, "The Voice of Prophecy," Seventh Day Adventist program, polled its listeners to determine their favorite hymn, the winner turned out to be no surprise, "The Old Rugged Cross," written in 1913 by George Bernard.

The nine runners-up: "The Love of God," "In the Garden," "What a Friend We Have in Jesus," "Beyond the Sunset," "Precious Lord, Take My Hand," "Rock of Ages," "It is No Secret," "Abide With Me" and "No One Ever Cared for Me Like Jesus."

Oldest of the top ten is "Rock of Ages," written by Augustus M. Toplady 177 years ago. Newest is Cowboy Evangelist Stuart Hamblen's "It is No Secret," composed just after his conversion in 1950.

Operatic Evangelist

IN 1950 ANTON MARCO had come close to the peak of his ambition. He was leading baritone of the San Carlo Opera company. Then he found that his wife had become a born-again Christian. For months he resisted the witness of his wife and others, but finally yielded to Christ after sleepless nights.

Last month the opera star was deep in a new career, singing in an evangelistic campaign that took him through Ireland, Scotland, England and Wales. His European tour follows one in South America and is under auspices of the European Evangelistic Crusade.

NATIONAL

Membership Boost

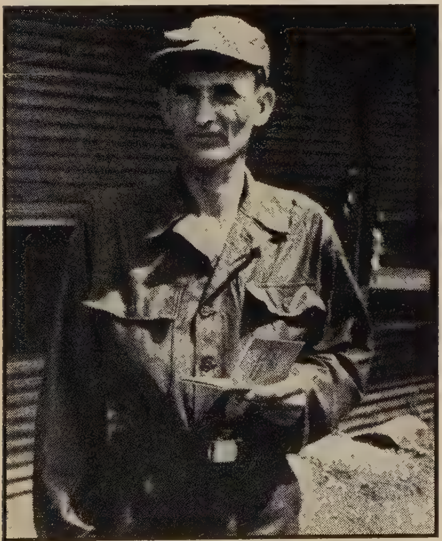
CHURCH MEMBERSHIP in the United States climbed to more than 92 million persons, an all-time high. The new figure represented a gain of more than 3.5 million over the year before or 4.1 per cent. The gain was noted by the 1953 Yearbook of American Churches.

Protestants registered a membership increase of 3.9 per cent during the year and Roman Catholics increased 3.5 per cent.

Ike Endorses PTL

THE POCKET TESTAMENT LEAGUE'S new drives to evangelize Korea have won the warm endorsement of President Eisenhower.

As Alfred A. Kunz, executive director of the League, prepared to direct the drive



Korean POW. Photographed by CHRISTIAN LIFE *Correspondent Fred Jarvis, this American prisoner of the Reds, Cpl. Carlos Hayes of Kentucky read the Bible through 22 times during his 33 months of captivity.*

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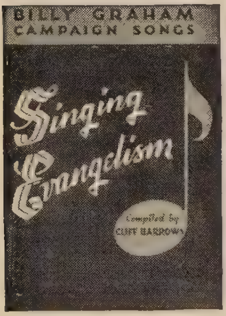

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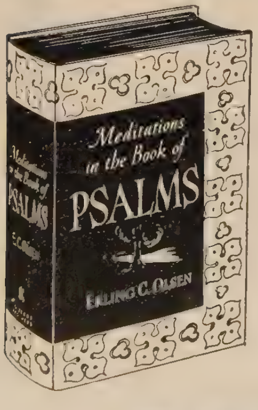

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personally in Korea, President Eisenhower sent a letter to PTL. It read in part:

"In the highest sense the Bible is to us the unique repository of eternal spiritual truths. In the most tangible sense, it is the ultimate and indispensable source of inspiration for America's life in freedom. . . . The Pocket Testament League, and all others engaged in distributing the Bible, have dedicated themselves to a noble work."

Twice an Ambassador

DR. JOSEPH SIMONSON, Lutheran minister now on his way to Ethiopia as U. S. ambassador, said he will be able to bring a Christian witness to many areas of Ethiopian life.

He made the statement in Minneapolis at a testimonial dinner before leaving for his new post. While in Minneapolis Simonson deposited his ordination certificate as a clergyman of the Evangelical Lutheran Church and became, as he put it, "just a layman."

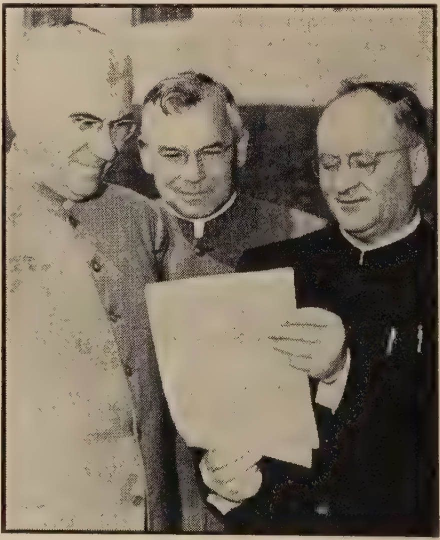
Simonson's appointment as ambassador has been hit by some Roman Catholic circles because of his position as a minister.

Hit Mixed Marriages

THE YOUNG CALVINIST FEDERATION has released a report condemning mixed marriages. The report was adopted at the federation's 30th national convention at Midland Park, N. J. The report said: "Ministers' files, court records and doctors' experiences offer incontrovertible evidence of the domestic difficulties arising from mixed marriages."

Reject Track 'Cut'

A GROUP of Louisiana ministers who have been opposing the setting up of a harness race track near New Orleans refused to drop their fight when offered a "cut of the profits" by an investor in the track. The ministers are those in Jefferson parish. The New Orleans Council of Churches has supported the stand.



A Million for the Mennonites. Leaders of Mennonite General Conference look over will left by a Newton, Kan., farmer, J. A. Schowalter, who bequeathed estate worth a million dollars to Mennonite General Conference, General Conference Mennonite Church and the Church of God in Christ (Mennonite). Left to right: Conference leaders Orie O. Miller of Akron, Pa., Paul Erb of Scottdale, Pa., and Bishop Milo Hauffman of Hesston, Kan.

WOMEN

Ladies in the Pulpit

MISS JARDINE

A SERMON CONTEST, designed to prove that women pastors can preach as expertly as men, has been launched by an organization known as the American Association of Women Ministers.

The contest will be conducted by the *Woman's Pulpit*, the association publication, according to the Rev. Florence Jardine of Lette, Iowa, its editor.

Miss Jardine said the contest was decided on at the association's 34th annual assembly at Lake Winnipesaukee, N. H. She complained that frequently even those denominations which permit ordination of women regard the lady ministers as second best.

Keynote address to the assembly was given by the Rev. Victoria Booth Demarest of New York, granddaughter of William Booth, Salvation Army founder. She is an ordained Congregational-Christian minister and a traveling evangelist.

RADIO & TV

Broadcast From Baltic

ONE OF THE MOST audacious attempts to date to get the Gospel to the Russians is taking shape in Sweden. The project: launching two "gospel ships" to ply the Baltic Sea in the very teeth of Soviet naval might and from which broadcasts of evangelistic programs and newscasts will emanate.

Dr. Lewi Pethrus, Pentecostal leader in Sweden and pastor of Stockholm's great Filadelfia church, is one of the promoters of the idea. He said, "We believe that what Europe needs now is the Gospel of Jesus Christ and this is the best way we can render service to the people in the Baltic area."

The project presents peril since the Baltic Sea is one of the uneasiest of borders between the Soviet and Western worlds. Fishing boats which venture too close to the coasts of Latvia, Estonia and Lithuania, the countries which lie across the Baltic from Sweden and which have been swallowed by Russia, have been known to disappear. They are believed to have been captured by Soviet naval vessels or sunk by shore fire.

Dr. Pethrus visited the U. S. earlier this year in an effort to solve difficulties regarding the flag-registry of the one broadcasting ship it then possessed and clearance for the wave-length to be used.

Radio for Sudan

IT'S FULL-SPEED ahead for the Sudan Interior Mission's project of setting up its own radio facilities, station ELWA. When the station is eventually on the air, its gospel message will reach not only into Africa but also into Europe and Russia according to A. G. Thiessen, mission deputation secretary.

Thiessen said one gift of $6,500, from "friends at the Maranatha Bible Conference," has been earmarked for a large Diesel generating unit, and technical installations and towers are being erected.

The station will be located in Liberia.

DENOMINATIONS

Assemblies Map Expansion

A NATIONAL radio broadcast, a new four-year liberal arts college and 10,000 churches are goals for the Assemblies of God. The aims were outlined at the Assemblies' 25th national convention in Milwaukee.

The radio broadcast is an integral part of the Assemblies' convention emphasis on evangelism (see CHRISTIAN LIFE for October). Further adding to this emphasis was convention action taken to organize a separate department of evangelism at headquarters in Springfield, Mo.

Convention highlight was the burning of the 1.5 million dollar mortgage on a new printing plant erected in 1949 at Springfield.

Lutherans Reject RSV

THE REVISED Standard Version of the Bible drew fire from the newly-organized Orthodox Lutheran Conference which held a recent convention at Minneapolis. The conference asserted the RSV Bible "frequently jeopardizes or denies the true doctrine of Holy Writ." It declared also that the new version is "guilty of many inconsistencies in distinguishing between the pronouns as applied to Jesus as God and as mere man."

The conference was formed at Okabena, Minn., in 1951 by a small group of pastors and laymen who left the Lutheran Church, Missouri Synod, on the ground that it was becoming "liberal" in doctrine. It has nine congregations and five mission stations.

Mennonites Increase

MORE THAN a thousand Mennonites attending the triennial meeting of the General Conference Mennonite Church in Portland, Ore., learned that membership in the denomination was at an all-time high, totaling more than 52,000 persons.

Denominational giving is also on the increase, and a total of $1,202,953 was spent on home and foreign missions in South America, India, Japan, Africa and Germany during the last three years.

The Rev. Olin Krehbiel, of Berne, Ind., was re-elected president of the conference for the next three years.

Fear Presbyterian Split

CONSERVATIVE SOUTHERN Presbyterians contemplate setting up a series of meetings during the coming year to protest any attempt to merge the denomination with other Presbyterian groups.

The sessions were planned at a recent meeting of the Association for the Preservation and Continuation of the Southern Presbyterian Church in Weaverville, N. C.

An official statement declared that persistent "agitation for organic union with other denominations" is "paving the way for an inevitable split" among the Southern Presbyterians.

Delegates unanimously adopted a committee report opposing a proposed union of the denomination with the Presbyterian

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Pastoral Bus Driver. When growing needs of her Harbor City, Calif., Four-Square Church required a bus, the Rev. Marian Plies bought one in Indiana, drove it home.

Church in the U. S. A. and the United Presbyterian Church. The report, besides urging the protest meeting, proposed that distribution of literature opposing the merger be continued and a new emphasis be placed upon spiritual advance.

The report added, "Let us make clear that, in our judgment, the entire matter of the ecumenical movement, with its emphasis on organizations and temporal things, has been greatly overstressed at the expense of the weightier matters of the Spirit."

PEOPLE

Tract Post to General

LT. GEN. WILLIAM K. HARRISON, noted Christian layman and chief negotiator for the Korean truce, has been named to the advisory council of the American Tract Society. Gen. Harrison's testimony, published by the society in tract form several months ago, has reached a distribution of nearly a million copies.

Builds Own Churches

THE REV. L. F. AMMONS, an Assembly of God preacher is building, by back-breaking labor, his fourth church.

Ammons, 37, is constructing a tabernacle for the Assembly of God in Durant, Okla. Since his conversion 13 years ago he built two churches at Carrollton, near Dallas, Tex., and one in Atlanta, Tex. When the building at Durant is completed, he expects to start on another. Each Sunday he takes up a collection to buy materials for the week's work.

Redpath's Successor

REV. STEPHEN F. OLFORD, a former assistant to the British evangelist, Tom Rees, has been called to succeed Rev. Alan Redpath as pastor of Duke Street Baptist Church, at Richmond, England. Redpath is the new pastor at Moody Church in Chicago. Olford is the son of West African missionaries and has become widely known for his work among Christian youth. He made one tour of the U. S. after World War II.

NEW BOOKS This Month at MOODY PRESS

THREE SHALL BE ONE
by Francena H. Arnold

A story of man-and-wife tensions, all too common even in Christian homes; and the solution: conversion and the inclusion in the home of the Lord Jesus Christ. Mrs. Arnold's well-known style and passages of high human interest are very evident in this thrilling new novel. *251 pages, $3.00*

STEEP ASCENT
by Dorothy Dennison

A novel about Dr. Giles Irwen, a young British surgeon, and his young wife Rosamund, dating from the time they were children together through the rich years to the high crisis of his decision to retire. The book was issued in 1950 by the Paternoster Press, London, as the first in a series of great novels, but the editors claim that they have not been able to find other books of the same quality and have not gone forward with the series. *352 pages, $3.25*

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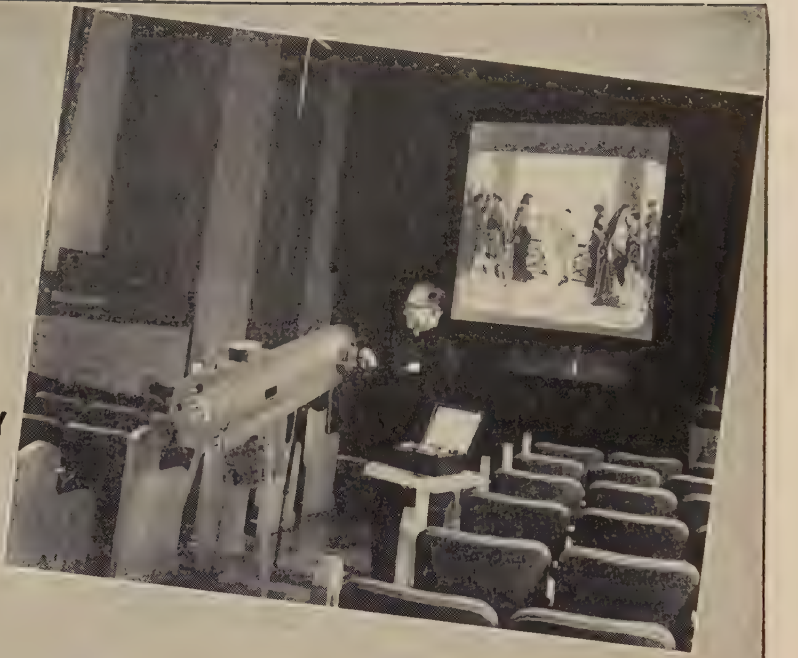

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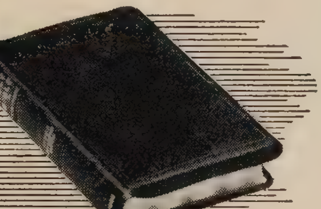

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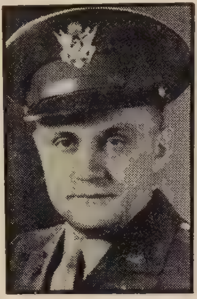
Shuler Sr. Retires

LONG KNOWN as Methodism's "stormy petrel," Rev. Bob Shuler Sr., pastor of Trinity Methodist Church in Los Angeles, has retired to carry on his campaign to "revive" his denomination through his magazine, *The Methodist Challenge.* His son, Robert Jr., has been called to be his pastoral successor.

Chaplain's Death Confirmed



HYSLOP

CAPT. KENNETH C. HYSLOP, an Army chaplain, died of injuries and starvation in Korea, the U. S. Army has reported. Hyslop succumbed on Dec. 12, 1950. He was a graduate of Wheaton College and Eastern Baptist Seminary and went through three major Pacific campaigns in World War II. When mustered out after the Japanese surrender, he became pastor of a Baptist church in Virginia. He was recalled to active duty in August 1948, and served in Japan. Besides his wife, Capt. Hyslop is survived by two children.

Miscellany

CHRISTIANS all over the world have been busy changing things. Some of the changes: ■ Norwegian pastors are expected to receive permission to serve in the Church of Sweden. It seems Sweden is short of Lutheran pastors and Norway has a surplus of theological students. ■ Radio and TV Evangelist Jack Wyrtzen announced purchase of an exclusive resort club in the Adirondacks, the Brown Swan Club at Schroon Lake, N. Y. The club, which once echoed with dance music and the clink of bar room glasses, will be converted into a mountain retreat for Christians and Bible conference ground. ■ The new Harold Strathearn Memorial Lodge building was dedicated in September at LeTourneau Christian Camp grounds at Canandaigua, N. Y. R. G. LeTourneau, outstanding Christian layman and industrialist, said the building honors the memory of Dr. Harold Strathearn, founder and director of the camp until his death in May, 1950. ■ A young artist, Joseph Napoli, 24, walked into a New York City police station and confessed a bank holdup 14 months ago. He said he made up his mind to surrender after weeks of serious Bible reading. ■ A group of civic, religious and business leaders met in Dayton, Ohio, to plan a campaign to "Put Christ Back Into Christmas." ■ American GI's of the 29th Infantry Division helped residents of a small Okinawa village raise $4,000 for a Protestant church and parsonage. Then they pitched in to help build the church, designed by an Army engineer. ■ The Lutheran Church–Missouri Synod–is planning to erect a seminary in Paris, France. ■ American churches are expected to erect $450 million worth of new buildings in 1953, according to the Departments of Commerce and Labor, a 12 per cent increase over last year. ■ The Danish Evangelical Lutheran Church has officially changed its name to the American Evangelical Lutheran Church.

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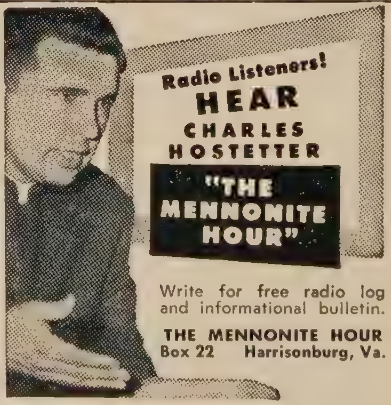

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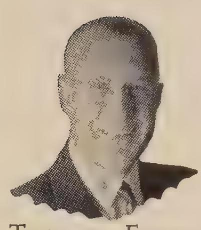

Theodore Elsner
editor

TO AID IN YOUR SELECTION

Radio Investments Are Worth-while

According to "Light and Life Hour," gospel broadcast of the Free Methodist church, "All tests and surveys prove that we have not less than 10 million listeners throughout the world. We know we reach 40 people every 30 minutes for every dollar expended. This means we reach 4,000 for each dollar spent. Hence, when a friend contributes $10, he is actually ministering to 40,000 people."

How about missionary radio investments? "The Lutheran Hour" is now on eight radio stations in Japan. According to Pastor D. J. Glock, "over 1,000 letters a week reach the Tokyo office. From 12,000 names, 20 per cent have never read a Bible, 80 per cent never went to a Christian service, 70 per cent came from men 16 to 27 years of age, 90 per cent requested the correspondence course, and 6,000 names of letter writers have been sent to Christian workers nearby to follow them up." Truly, it does pay!

The world-wide radio ministry of "The Call of the Andes," HCJB, is another confirmation that every dollar invested in spreading the Gospel in foreign lands pays eternal dividends. This radio testimony ministers to millions on an annual budget of $300,000. Potentially and practically, HCJB must be reaching souls at the nominal cost of a penny or two apiece.

Radio voice of the Latin America Mission, Inc., TIFC, San Jose, Costa Rica, reveals that a young man named Gordon Houser introduced a new method of reaching the masses of this mission field by adopting the novel idea of "news letters." This means the broadcasts are interspersed with these now-and-then "news letters." In brief, "newscasts" by "news letters."

▪ "The Mennonite Hour," is now the official Mennonite broadcast. During the early summer the annual session of the Mennonite Board of Missions and Charities set up an administrative committee. This decision gave birth to the Radio Evangelism Committee, which entered into an agreement with Mennonite Crusaders, Inc., whereby the planning and promoting of "The Mennonite Hour" will be a cooperative adventure.

This new relationship definitely gives a broader base to "The Mennonite Hour." The Mennonite Board of Missions and Charities is often referred to as the General Mission Board of the Mennonite Church. This is a good name since it is composed of representatives from every Mennonite conference in the United States and Canada, including representatives from Mennonite conferences in foreign countries. By tying "The Mennonite Hour" broadcast to the General Mission Board, the official channels for promotion and support are opened throughout the Church. This church-wide tie-up will now more than ever before make "The Mennonite Hour" speak for the entire denomination.

The system of financing "The Mennonite Hour" will not be materially affected by this cooperative arrangement. The broadcast will still depend on contributions sent in by listeners, friends and sponsors even as in the past. The General Mission Board tie will only open officially the publicity and promotion channels throughout the Mennonite Church.

▪ The success of Harmony Chorus is exceeding the hopes of its founders. The Harmony Chorus, organized in January 1951, is headed jointly by Phil Kerr and Audrey Mieir. The group has enjoyed abounding success. Kerr has filled the need of a definite Christian glee club, comprised of young people with a personal knowledge of Jesus Christ and an earnest desire to spread that knowledge by spirited singing and fervent testimony. The Harmony Chorus, composed of 65 voices, during the late summer completed an extensive tour of California.

Every Monday evening in the Pasadena Civic Auditorium when Phil Kerr directs these "Monday Musicals," actual radio transcriptions are completed and sent to various radio stations in eight states. In addition to covering Los Angeles through KFSG and KPOL, these transcriptions may also be heard in Miami, Fla., over WWPB; Tulsa, Okla., KOME; Portland, Ore., KGON; Seattle, Wash., KTW; Waterloo, Iowa, KNWS; Montrose, Pa., WPEL; and Minneapolis, KTIS.

▪ A new travel-type gospel broadcast is presented over WSOY, Decatur, Ill., by the Rev. George A. Bates, pastor of the Riverside Baptist Church. This twice-weekly five-minute spot, billed as "Travel Informs," is the result of the pastor's praying and an anonymous Christian businessman's initial sponsorship. The program, according to Pastor Bates, is "designed to catch the unsuspecting unbeliever by a secular approach and then bring a gospel emphasis or some Christian doctrine to stimulate his thinking."

The program consists of a brief, colorful travelogue narrated against a musical background with sound effects and a positive gospel message. Each program centers about a different U.S. or foreign city. Bates has enlisted the aid of 125 associations of commerce in his search for significant source material and reports that cooperation has been excellent. In some instances state libraries have been instructed to give special information about the historical spiritual factors relating to their city.

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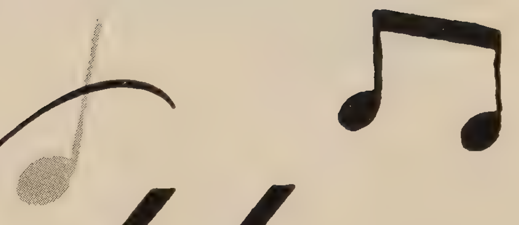
But even this joy is quenched if it is not shared. . . .



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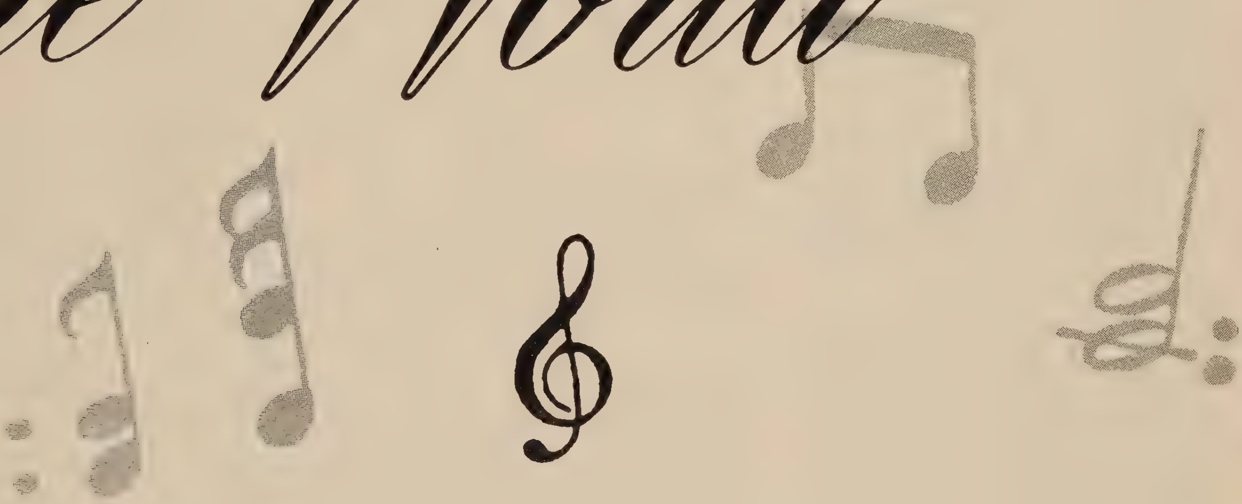
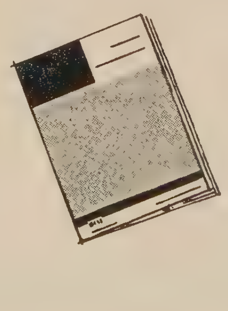
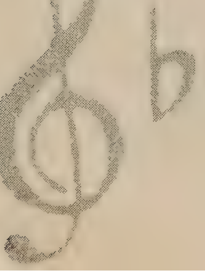
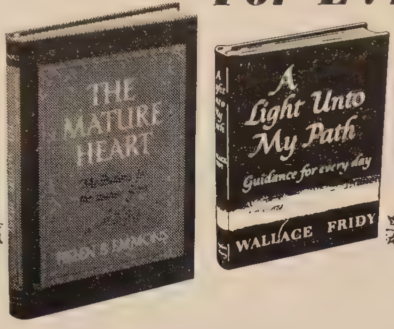


Today, a growing number of Christians are sharing their joy by giving Christian Life Magazine as a Christmas gift. Perhaps you too realize the lasting bond that is formed and the joyful fellowship continually maintained by giving such a gift. Your thoughtfulness in giving Christian Life will be appreciated by your friends. By its ministry their lives will be enriched and inspired throughout the year.

Give Christian Life
this Christmas







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It is a feature of genuine interest that Martin Luther, born in Germany during the latter part of the 15th century, and John Wesley, born in England during the early years of the 18th century, should have so many overlapping characterictics as well as similar experience in their epoch-making ministries.

Both were born of humble parentage. Luther's folk were free-farmers while Wesley's were in the gospel ministry. Each had a strict but ever-loving mother; their fathers were equally industrious.

Scholarship was an achievement of both reformers which came through grinding hours of serious study. Courage too was a property of both.

Even in their outward persons they were similar—not too handsome of face and rather short of stature.

Likewise in their illness did their paths overlap. Luther in his youth was at the point of death due to an infected leg while

Husband and wife co-author biographies.

of Great Reformers

Wesley's young life battled the frightful plague of consumption.

Then the chief of all that parallels the lives of those two men, their crusade for holiness and truth; this is their crowning virtue.

But, as ever, during the darkest days of man's base diabolics God had His chosen vessel. For Germany it was Martin Luther; for England it was John Wesley; and for the whole Christian world it was both Luther and Wesley.

In these books the authors have brought to young readers these two fascinating epochs in history where in the midst of immorality and dead church-anity consecrated men led the way back to God.

Readers who have met Luther and Wesley before will with little effort find shortcomings in the text. Perhaps one of the more glaring deficiencies is the absence of the account relating to the many churches which slammed their doors in the face of Wesley and his burning message. Another new book, Leslie Church's *Knight of the Burning Heart,* relates with force this important trend in Wesley's ministry.

But in every respect where the text becomes a bit frail (perhaps due mostly to the book's brevity), the masterly illustrations of art more than compensate for the lack. Some of the pictures in color blaze with exciting action; each print is a marvel of keen interpretation.

Every library—church, school and home—especially where there are young children, should contain these artistic pieces of wholesome story telling.

Bible Translations

YOUNG'S LITERAL TRANSLATION OF THE HOLY BIBLE. By Robert Young. Baker. 763 pages. $5.

THE GOSPELS FOR CHILDREN: THE NEW TESTAMENT. By Charles Kingsley Williams. 545 pages. $2.25.

THE GOSPELS TRANSLATED INTO MODERN ENGLISH. By J. B. Phillips. 230 pages. $2.75.

These three translations, one on the whole Bible, one on the New Testament and one on the gospels of the New Testament have come to market hard on the heels of the controversial Revised Standard Version.

Young's translation first printed in 1887 is a work which brings out the exact meanings of words, the tenses of Greek verbs, the various constructions in both the Hebrew and Greek and the colloquialisms and styles of the individual inspired writer. Young's main interest is in arriving at a literal translation of the whole Bible. John 3: 16, for example, reads "For God did so

Notes and Quotes

from the desk of

BOB VAN KAMPEN

The words of the hymn "Take Time to be Holy" have come to my mind several times of late. Men and women are so busy with everything that pertains to this life, including everyday duties, entertainment, television, travelling, etc., that they do not take time to study God's Word.

We have recently read about several churches that have set up libraries and the pastor has put special emphasis on good Christian reading. Youth for Christ, at their annual conference at Winona Lake, adopted as a project for 1954, the reading of good literature and to crusade against obscene literature—a most timely effort.

In an effort to assist in the establishing of such libraries, we have published a number of new books in the last few weeks for the Bible student, reader and musician.

A new booklet, "A Christian Looks at Liquor," by the Reverend Bernard Brunsting, is a fresh approach to this old problem and we anticipate a large sale of this booklet which sells for only 50c.

Dr. Barnhouse's new book on Romans (God's Wrath, 292 pages, $3.00) is off the press and is the second of a series of five to be published. Already many reviewers have acclaimed these two books as the most complete work of our day to be done on this great book of the Bible.

Dr. William Orr's knowledge of young people and their problems has enabled him to write a series of booklets, selling for 25c, that have had a tremendous sale throughout the country. His latest titles include "Can a Saved Person Ever Be Lost?" "There is an Answer to Bible Problems," and "What is Heaven Like?"

It is interesting to note that a number of schools are taking Dr. Emerson's book on "Outline of Psychology" (494 pages, $6.00) as a textbook. The manuscript and book have been reviewed by a number of Christian psychiatrists and their very favorable reaction indicates that this title will fill a very definite need. This is a field in which so little has been written from the Christian approach.

"Jehovah of the Watchtower" (125 pages, $1.75) is an accurate exposé of Jehovah's Witnesses built on research by its authors, Walter R. Martin and Norman H. Klann. This book gives authenticated material, exposing one of the fast growing cults of our day and should be in every pastor's and teacher's library, as well as school and church libraries.

Another excellent book by Dr. Merrill Unger, author of "Biblical Demonology," is "The Baptizing Work of the Holy Spirit" ($2.00). With his usual accuracy, the author handles well a vital subject. Incidentally, the first edition of "Biblical Demonology" (250 pages, $4.00) went through 5,000 copies in less than a year and the second printing has already been made.

Dr. Louis T. Talbot's book, "Christ in the Tabernacle" (256 pages, $3.00) has sold exceedingly well, and his new book on Romans (237 pages, $2.50) will be reaching the bookstores at the time you read this. Don't miss this outstanding book by this outstanding Bible scholar.

Our hymnbook "Inspiring Hymns" (512 pages, $2.00) is now being used in a great many denominations and churches. The last printing order for 100,000 copies speaks for itself as to the popularity of this book.

Early this year we had a letter from a far-off missionary telling of an interesting experience. She had been trying to reach certain leaders in her town who had no use for the gospel. One day she went to the post office to get her mail and found the postmaster had opened a package of books and was reading some of them. She discovered the package was hers and had come from Van Kampen Press. The postmaster asked for permission to read one of the books and later asked for others and since has been attending the meetings regularly. Who can measure the power of the printed Word?

See you next month.

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love the world, that His Son—the only begotten—He gave, that everyone who is believing in Him may not perish, but may have life age-during."

The main service of this volume is its use as a general help for Bible teachers and preachers, and as a standard by which other translations—especially those of modern speech—may be judged.

Translator Williams does not follow this rule of literal meanings, but rather attempts to smooth the ancient records into a simple literary form which may be easily read by children. On occasion, words like *only* for only begotten and *maiden* for virgin are employed. In the glossary which follows the translated text, miracle is defined as "a wonderful event thought to be the special action of God." Over against these shortcomings, however, there are many difficult texts expertly translated.

In so far as simplicity is concerned, this translation lends itself as delightful, meaningful reading.

With the same genius for translation work as is evidenced in his *Letters To Young Churches*, Dr. Phillips in this volume turns his attention to the four gospels. By way of the translation itself, the preface and the list of suggested commentaries and books on introduction, Dr. Phillips reveals that he has an appreciation for and a general acceptance of the findings of higher criticism. In view of this it is a point of genuine interest that he uses the term "virgin" instead of maiden in Matthew 1: 23.

All three of these volumes when properly used may prove to be beneficial in Bible reading and study.

Theology

GOD'S PLAN AND MAN'S DESTINY. By Viola Mary Cameron. $1.95.

A streamlined synthesis of Calvinistic theology and Bible history, this "digest" of Scripture is a commendable attempt to popularize Reformed orthodoxy of the Hodge-Warfield-Van Til tradition. Basing her interpretation of Christianity upon the covenant-principle, Miss Cameron espouses a double-predestinarian election, argues that infant baptism has replaced circumcision, and asserts that "the true church of course consists of the body of believers in all ages." In eschatology she advocates premillennialism and defends the pre-tribulation rapture theory.

Rich in both factual data and solid theology, this book, as Dr. Van Til suggests in his commendatory preface, is well adapted to serve as a text in Christian schools of the Reformed persuasion.

An index would help to make more easily accessible to the reader the abundance of excellent material which Miss Cameron has here assembled. (*Reviewed by Vernon Grounds.*)

General

THE ART OF EFFECTIVE TEACHING. By C. B. Eavey. Zondervan. 298 *pages.* $3.75.

The uniqueness of this volume lies in the fact that it brings together the latest findings in educational psychology and the Bible-based philosophy of life.

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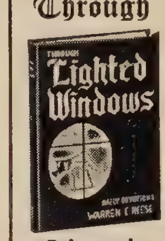

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of these are: "A teacher has not taught until a pupil has learned." "Learning takes place through experience." "There is no such thing as *receiving* an education." "Teaching is an art . . . not a science." "One good measure of the effectiveness of any teacher is the rate at which he makes himself unnecessary to his pupil."

The author's loyalty to the Bible and its evangelical interpretation is beyond question.

A layman might wish the author had given more examples to illustrate the principles he enunciates. (*Reviewed by R. M. Riggs.*)

Homiletics

EXPOSITORY PREACHING FOR TODAY. By Andrew W. Blackwood. Abingdon-Cokesbury. 224 pages. $3.00.

HOW TO PREACH THE WORD WITH VARIETY. By Frank T. Littorin. Baker Book House. $2.50.

Publication of these books seem to indicate the increasing preference on the part of some laymen for expository preaching. Both books will be helpful to any preacher who wishes to preach the Word.

Both are similar in many respects, giving many case studies of how to deal with specific texts. Both deal with parables and the Psalms and show how some passages can be treated in several ways.

Blackwood, as the title indicates, constantly stresses the need for preaching on the needs of today. He also gives a little historical background and goes into advice on the delivery. Littorin upholds the charge to preach the Word, then sticks close to methodology, opening many avenues of possibilities for those who wish to offer variety in their homiletical menu, by suggesting at least 13 different methods. Rendering added value is his assignment of exercises under each method with the appendix containing his suggested outline in each case. (*Reviewed by Leslie B. Flynn.*)

Fiction

COME BEFORE WINTER. By Carroll Voss. Muhlenberg Press. 209 pages. $3.75.

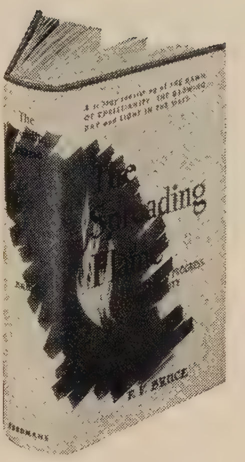
The problem of hate and forgiveness is interestingly portrayed in the lives of a black sheep brother and a sister who must suffer for their mistakes. Author Voss in her first novel shows a knack for making everyday people live. Adult readers will enjoy reading this book. (*Reviewed by Bernice Carlson Flynn.*)

Sermons

THE GOSPEL ACCORDING TO ISAIAH: Seven Sermons on Isaiah 53 Concerning the Passion and Death of Christ. By John Calvin. Translated by Leroy Nixon. Eerdmans. 133 pages. $1.50.

In the holy exercise of theological discernment Calvin had few equals. Yet, in spite of this superior ability, he considered himself mainly a preacher.

At first glance these sermons on Isaiah 53 may seem to the modern reader to be dull and out of contact with current problems. Upon a closer review, however, readers will find themselves confronted with a moving stream of sweet water from the Fountain of all truth—the eternal, sovereign God.



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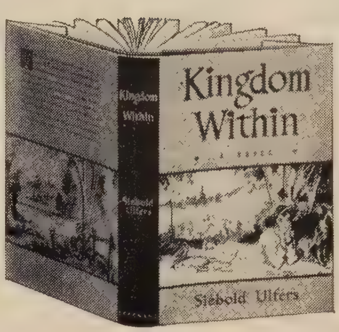

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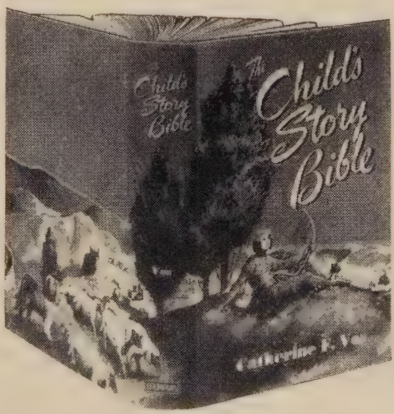

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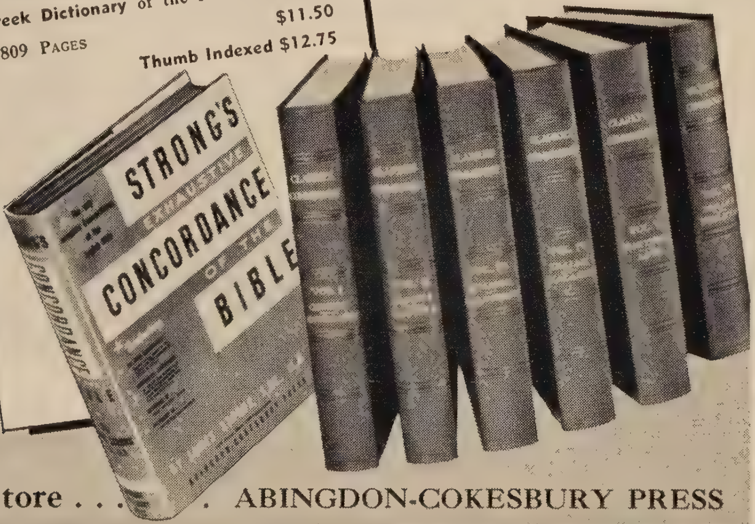

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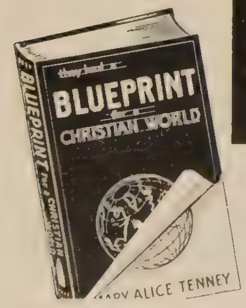

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Philosophical

THE GREAT QUEST. By Adolph Haentzschel. Concordia. 121 *pages.* $2.

In this volume the author, a professor of Philosophy at Valparaiso University, seeks to trace man's search for the meaning of life through the whole history of thought. Obviously, his consideration of the quest for meaning is very sketchy.

The aim of the book is to try to show that man has succeeded in his search only as he arrives at the theistic conclusion. The weight of his argument is based on man's feeling of obligation as it comes through the witness of conscience which, the author feels, "must be regarded as proof that there is a spiritual realm and a supreme lawgiver who asserts his authority over men . . ." In the last chapter he argues for the tenability of the revelational Christian type of theism.

The author's approach is good on the whole. Probably the main weakness is that the brevity of the book does not permit for adequate treatment of the various topics. Yet the book does have great value in providing such a concise introduction to the problem of human existence. (*Reviewed by Warren C. Young.*)

Devotional

THE FAITH OF EXPERIENCE. By N. A. Woychuk. Eerdmans. 92 *pages.* $1.50.

This little book consists of a series of devotional messages based upon I Peter 3: 8. They will serve the purpose of bringing new hope and new joy to many Christians who may be facing times of discouragement. It is the kind of a book about which one feels that he has come to the close all too soon. It is to be commended for its deep spiritual quality. (*Reviewed by Warren C. Young.*)

Biography

KNIGHT OF THE BURNING HEART: The Story of John Wesley. By Leslie F. Church. Abingdon-Cokesbury. 185 *pages.* $1.75.

This is a crisply-fresh and wonderful story of John Wesley the man who was transformed in the midst of his ministry from an obedient servant to a rejoicing son.

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The author has a beautiful style in prose which never cheats the common reader by use of superficial descriptions, complexity of thought or vexing terms. Yet the work is a scholarly narration. A spiritual treat awaits its readers.

Doctrine

DIVORCE. By John Murray. The Committee on Christian Education, The Orthodox Presbyterian Church. 117 pages. $2.50.

Divorce among professedly Christian people has become an increasingly vexing problem for pastors in recent years.

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The concluding survey of specimen cases facilitates the practical application of the long detailed discussion. The treatment of this subject is scholarly and acknowledges the authority of the Word of God. *(Reviewed by Merrill C. Tenney.)*

Reference

THE BIBLICAL ILLUSTRATOR: Philippians and Colossians. Edited by Joseph S. Exell. Baker. 718 pages. $4.95.

Expositors who desire a wide but choice reading on any passage of Scripture ought not miss one of the very best sources in the English language—*The Biblical Illustrator.*

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These books have not been reviewed by CHRISTIAN LIFE editors. They are merely listed for your convenience.

THE HAPPY PEOPLE. By Sara Jenkins. Crowell. 246 pages. $3.

Stephen Elliott, a young preacher, has his work cut out for him as he accepts the pastorate of a Methodist church. Love, money, enemies, friends and a disaster spell out an intriguing novel.

ROMANCE COMES RIDING. By Joyce Berggren. Zondervan. 153 pages. $2.

In this story, readers will become devoted to Claire Masefield as she speeds toward Denver and experiences galore. The bits of philosophical yarn spun by Colin Daly will interest readers, too.

A REWARD FOR JERRY. By Grace Rice MacMullen. Sword of the Lord. 96 pages. $1.25.

Adventure runs high as Harry and Jerry lead readers into their many "scrapes." Pen-sketches help readers visualize the tale.

THE MYSTERY SHIP. By John Bechtel. Van Kampen. 126 pages. $1.50.

Yeuk-hon, Hoi Sing and Ma-hoh are Chinese Christian boys who get themselves in and out of a swarm of trouble. The oriental setting increases the enchantment of the story.

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PEEK-A-BOO HOLLER

(*Continued from page 30*)

knew Bruce had caught the flicker of need in her eyes and she was glad.

"It looks nice from here," said Bruce. "I haven't explored it yet."

Make them young men keep their distance, girl, Marm's caution thudded in Callee's head. *It's enticin' to be as purty as you.*

"I'll be pleasured to show you the Holler, Mr. Bruce."

A short time later Callee slipped into the dusk of the kitchen, her light dress a blur against the dark wall. "Marm," she said softly.

"Callee, girl," came the anxious reply. "You been gone all day."

"Marm," repeated Callee. "The devil airen't the one, hit's the Lord Jesus makes all the colors in the sky, the blazin' red of the mornin' too. Like He makes everything purty, the trees and birds and hills and hollers. Hit's Him made them all. Now, He's in me, livin'. I got His Book."

The dark blob that was Paw, rose up from his place in the chimney corner and shuffled toward Callee through the stunned hush of the room. His poor crippled feet dragged on the floor boards. Paw had never hurt her, but now, instinctively, Callee shrank against the wall.

"Hit's happened again, Marm." Fear rasped in Paw's throat. "The devil has took our Callee's head. Where's them keys to the root cellar?"

Next morning, Marm came crying to bring corn bread and spring water to the cellar. Callee pushed the door gently when she heard the latch lift. She went out into the sunshine.

"Paw airen't never hurt you, girl," sobbed Marm, "but he might today."

"I'll go to the Holler," said Callee. "Lin can tote food to me there. Maybe Jem will come by and he can keep me company."

Marm brought quilts, corn bread, a little crock of milk. "Go 'long with Callee, Lin," she ordered. She turned to lock the cellar door, and Callee wondered what Marm would tell Paw. Marm wasn't one to lie.

"Paw air wollopin' mad," Callee told Bruce, when he came across the Holler on his way to the Toll place that afternoon. "He 'clares the devil got my head. He air not lookin' in my heart."

Bruce looked at Callee so long with nary a word, she dropped her eyes. "You air goin' to tell me hit airen't fittin' for me to come here. I airen't goin' to stay 'nother night in that root cellar." Callee shuddered, remembering the crawly things of last night.

"Callee," said Bruce. "You've the glow of the Lord in your face. It made me speechless for a minute." He looked down at Lin. "Is this Lin?"

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"Hit air Lin," acknowledged Callee. "We been talkin' some on Jesus. He 'clares I airen't no sinner. He 'clares jist Fraze Swetcher, and sometimes Paw is sinners. And oncet in a while, he says, he air, too, but only a piddlin' one."

Bruce's laugh ringing away through the trees, thrilled Callee.

"How about me?" Bruce queried.

"You don't look like one," answered Lin, "lessn you be one of them fine city slicks come here on no good."

"See here, Lin." Bruce squatted on his heels, taking a Testament from his shirt pocket. "Can you read?"

"Sure," yelped Lin. "I air eight and a half, and I air larrupin at readin'. Callee teached me, mostly."

Bruce turned pages, ran his thumb nail along a line of print. "What does it say here, Lin?"

"'As it is written, There is none righteous, no, not one.'" Lin read hesitantly. "What air 'righteous'?"

> **Christ wants of the sinner only what the devil has already got and nothing more.**

"This verse will explain it," answered Bruce, running his thumb nail down to verse 12 of the same chapter, Romans three. "Let's begin here."

"'There is none that doeth good, no, not one.' Hit means 'good,' then don't hit?" Lin asked thoughtfully.

"Right." Bruce pointed to verse 23. Lin read, "'For all have sinned, and come short of the glory of God.'"

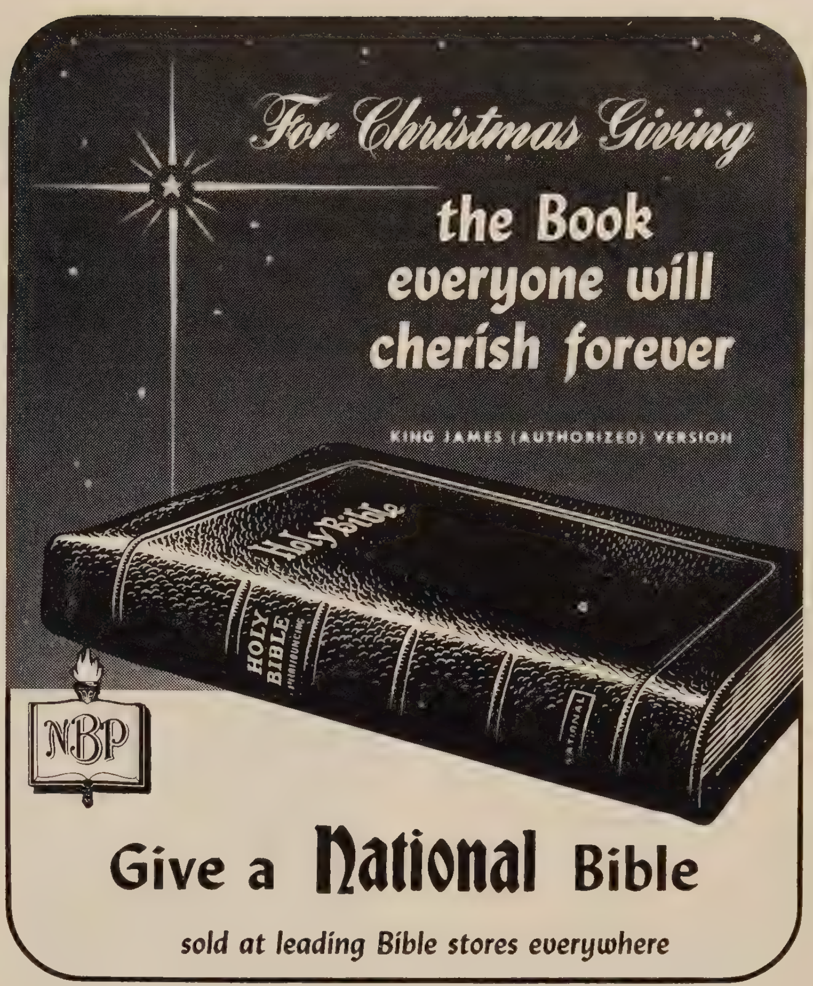
"Things that don't look like sin to us are sin to God, Lin," asserted Bruce. "Now aren't we in a jam? God won't let us into heaven with sin on our souls. We're in bad trouble then, for who wants to live forever with the devil and his wicked angels in a lake of fire?"

"Sure not me," declared Lin. "I airen't goin' to sin no more, never." His next words were oaths hurled at the devil. In the middle of a swear, he stopped, looked at Bruce with eyes big and surprised. Callee had to smile. Bruce waited.

"I air in a tight for sure," said the boy unhappily. "Hit'll be like that every day, I reckon." Then he said, "Callee, what you been jist tellin' me on that man Jesus there in that Book?"

Callee explained carefully, watching conviction, then repentance, then joy spread over Lin's face. Then she closed the Bible. "Mr. Bruce," she said, "Lin and I air goin' back with you to face Paw. We airen't never been holdin' with not mindin' him and Marm, and I airen't a-feelin' right about hit now."

Marm and Paw sat on the broken down porch, Paw chewing and spitting, Marm uneasy in the squeaky rocker. Callee saw the dread fear creep over Marm's face and her fingers cross when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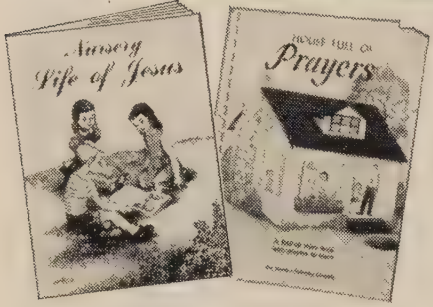

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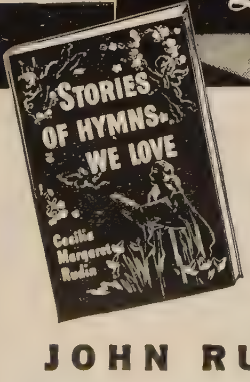
In this issue *. . . Be sure to read Harry Bristow's reviews of films and slides for use in the visual program of your Sunday school and church.*

Stories of Hymns We Love



By Cecilia Margaret Rudin, M. A.

What popular hymn to a world-famous tune is called "the most inspiring and triumphant in the English language"? The small organ on which it was composed is a cherished possession of the Old State House in Boston.

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Callee said, "Marm, Paw, this here air Mr. Bruce Quentin, the preacher man from the tent on Holler Back Hill."

Paw spat, and said accusingly, "Hit air you been tellin' that girl of ourn about this Jesus man, air hit?"

"Yes, sir," conceded Bruce. "I'm happy Callee and Lin have both received Him as their own Savior. May I tell you of Him, Mr. Toll, Mrs. Toll?"

Paw shuffled his crippled feet, looked bewildered. "We airen't holdin' with sich things," he said. "Hit air the devil turns life sour and that's the way we looken at hit."

"You sound like my little Book, Mr. Toll." Bruce smiled and took out his Testament.

"I'll be glad," Bruce said later, "to go into the cellar in Callee's place. You folks need Callee about the house."

Lin danced in front of Paw. "Jist like that, Paw, the Lord Jesus done for us, dyin' for our sins."

Marm's chair squeaked shrilly in the stillness, then. Paw looked helpless. He said at last, "I got no call to keep Callee in the cellar. Callee, you keep shut on sich things round here, then."

Jem came one day about a week later. "Hit air not Callee I see," he said. "Yore face is lightened, like a lamp behind your eyes. Or like the snow castin' hits shine on your face. What air hit happened to you, Callee?"

Callee told him about living for Jesus and he went away and stayed away.

"Hit air some sadness in lovin' the Lord Jesus," Callee confided in Lin.

Peek-a-Boo Holler rang with the singing voices of Callee and Bruce and Lin these days. Never had the Holler known such goings on, this reading of the Bible, offering of prayer, singing of hymns.

More than once, Callee found nowhere to look except down at the Bible in her lap, for Bruce's smiling blue gaze put such singing into her heart.

"Hit air you, Callee, Mr. Bruce air sidlin' up to," teased Lin. "Hit air thick as blackstrap on him, and you, too."

"Quit that twiggin," scolded Callee. "Mr. Bruce air full of good manners and pleasin' speakin'. He airen't no ways lookin' at me."

Callee and Lin began to mind their grammar, to coach each other in right speaking. "The Lord Jesus will likely be pleased at us using the right words, Mr. Bruce," Callee said one day. "He airen't—isn't one to use bad grammar in His Book. Maybe some day we can go to school and learn more."

"He is pleased," Bruce said, taking her hand, "and so am I."

Lin made a choking sound, then leaped up unexpectedly after a scurrying rabbit. Together Callee and Bruce watched him chase over a hill. Then Bruce's arm slid slowly around Callee's shoulders, drawing her closely to him.

END

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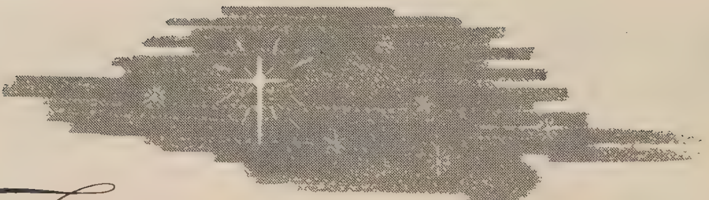
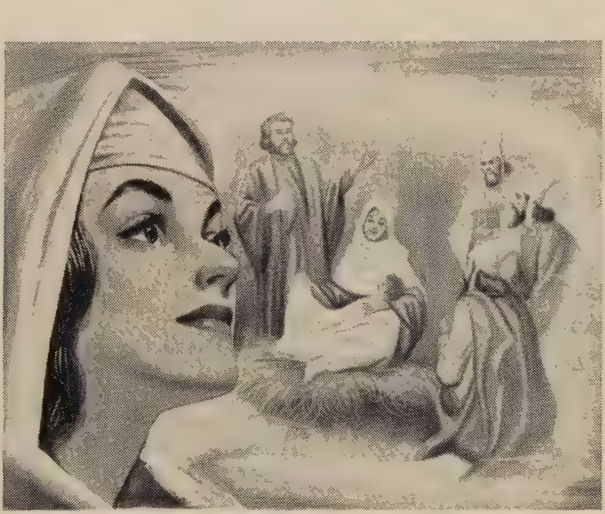
Remember the Missionaries this Christmas



The Inspiration of Christmas

presented on Filmstrips

by SVE



The Other Wise Man

IN FULL COLOR • FOR 12 YEAR OLDS AND UP • 45 FRAMES

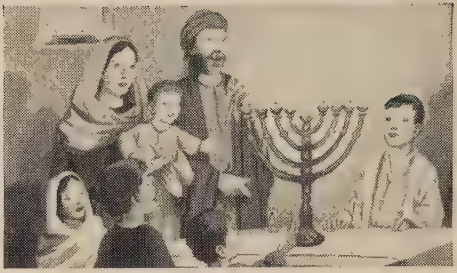
This new SVE filmstrip is an adaptation of Henry Van Dyke's story "The Other Wise Man." It is the story of the fourth wise man who did not see Jesus, the Baby King. Excellent program material for youth and adult groups in the church. It carries the message of Christmas into the realm of action! We have received a gift which calls for more than riches; it calls for giving our very selves to others. It is most appropriate for worship services with these groups at Christmas.

A850-11 The Other Wise Man, in color, with reading script **$7.50**

THERE ARE MANY MORE SVE FILMSTRIPS WHICH PRESENT THE JOY AND BEAUTY OF THE HOLIDAY SEASON:

- **The Baby in the Temple**
- **Hymns of the Nativity**
- **Stories of the Childhood of Jesus**
- **When the Littlest Camel Knelt**
- **Birth and Childhood of Jesus**
- **Holy Night**

For complete details about these and other outstanding Filmstrips and Slidesets of the Season, send for the free SVE illustrated Christmas Folder.



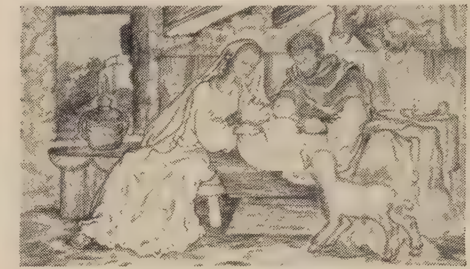
The Feast of Lights

In full color • for 6 to 12 year olds • 22 frames

Tells how Jesus might have celebrated the festival of Hanukkah or the Feast of Lights as a child. The Feast of Lights is the Jewish holiday which comes at Christmas time. Children will be guided into a better understanding of their Jewish neighbors and of Jesus' life while on earth. It presents an excellent picture of life in Bible times.

Original full color illustrations by Margaret Ayer, well-known illustrator of children's Bible stories.

A770-6 The Feast of Lights With Jesus, in color, with reading script **$4.00**

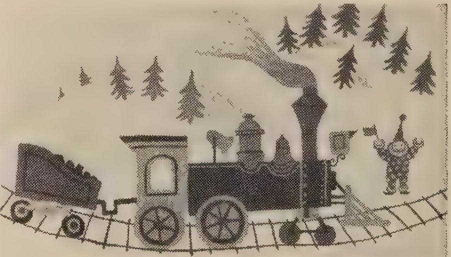


The Baby King

In full color • for 5 year olds and up • 23 frames

The old, old story of Christmas as found in the Gospels is simply and beautifully told in this new SVE filmstrip. Presents the story of the birth of Jesus, the shepherds' visit, the visit of the wise men, and the joy of that first Christmas—all skillfully blended together for the younger children.

A770-5 The Baby King, in color, with captions **$5.00**
A770-1 The Baby King, in color, with reading script **$5.00**



The Little Engine That Could

For children of all ages • in full color • 40 frames

The wonderful story of a little engine who conquered all obstacles in order to bring a Merry Christmas to the good little boys and girls on the other side of a big mountain. Story adapted by Margaret Friskey, well-known author for children; illustrations by Katherine Evans.

A111-5 The Little Engine That Could, in color, captioned **$5.00**

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Please send me the new SVE Christmas Folder. It is free of cost.

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Missionaries who boarded this plane are now on the field looking forward to Christmas.

Remember Missionaries This Christmas

IT'S NEVER too early to think about Christmas giving when you're thinking about missionaries.

When Christians in America are exchanging gifts, often forgotten are the missionaries, serving Christ in far-away lands.

Realizing that of all people on the face of the earth no one is more worthy to receive Christmas gifts than these, CHRISTIAN LIFE this year encourages its readers to purchase items for their missionary and prospective missionary friends. Nothing is more in keeping with the giving tradition of Christmas than giving necessary supplies to missionaries.

Receiving missionary equipment lists from 16 large mission boards, representing 33 major fields, CHRISTIAN LIFE presents a composite equipment list to aid its readers in proper purchasing.

In addition, here are a few helps for better giving:

1. Missionaries should be contacted to determine what gift they will need most.
2. Even if the missionary's desires are already known, it is wise to contact the mission board before sending your gift, because of excessive duty charges on some items in some countries.
3. Don't forget prospective missionaries. Many must have particular equipment before they can go to the field.
4. Old clothing and worn out equipment is often more burdensome than helpful to missionaries. The missionaries are Christianity's representatives to the world. They deserve the best.

If you do not know any missionary or future missionary, you may receive the name of a missionary by writing to CHRISTIAN LIFE, 434 S. Wabash, Chicago 5, Ill. If you are interested in sending a gift to a missionary on a particular field, we will gladly assist you.

Enlist your church group or missionary society to help you.

Because of the relatively short time between now and Christmas, you must *do your Christmas shopping for missionaries now*. Give your missionaries and prospective missionaries a merry Christmas.

Key to Fields

1. Africa—Belgian Congo (BC) Fr. E. Africa (FEA), Fr. W. Africa (FWA), South Africa (SA), Southern Rhodesia (SR)
2. Central America—Costa Rica (CR)
3. Europe—France (F)
4. Far East—Japan (J), Formosa (F), Tibetan Frontier (T)
5. Islands—New Guinea (NG), Philippines (P), Indonesia (IN)
6. Middle East—Pakistan (P) Siam (S), Indo China (IC), India (I)
7. South America—Argentina (A), Brazil (B), Colombia (C), Peru (P), Venezuela (V), Ecuador (E)

Below is a list of gifts you could send to missionaries. After each gift are specific mission fields where such missionary equipment is recommended.

A list of this type cannot be all-inclusive, but it will furnish as a guide for your missionary giving. If the field in which you are interested is not included, a nearby field will probably furnish an equipment list which is substantially accurate for yours also.

Fields are listed according to code.

Large Items:

Lantern—1BC, 1FWA, 6I, 1SA, 5P, 5IN

Sewing Machine—4J, 1BC, 2CR, 7P, 7A, 1FWA, 4T, 6I, 5IN, 1FEA, 6IC

(*Continued on page* 84)

How To Get the Most Out of Your Films

by Grovenor Rust

DO YOU want to get the most out of your films? When you choose a film, first select a program topic. Your job is to find the film which ties in best.

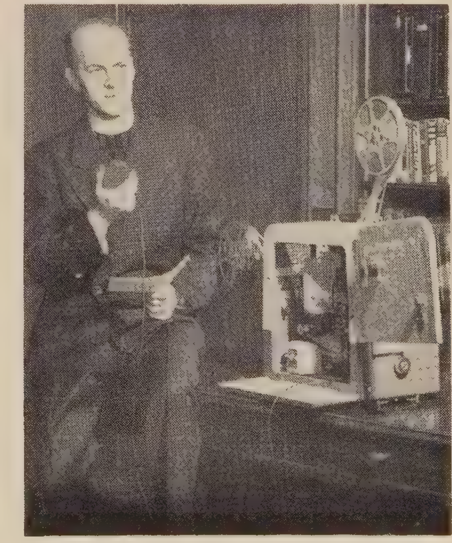
Selection: Before you rent or buy any material, you should consider your specific objective carefully. You have no excuse for saying, "We're just having a film." Before you order it, after you have received it and certainly before you show it, a receiving committee should check to be sure it is accurate and adequate in its treatment of the subject. If you note any lack, you should consider whether you can possibly make up for its weaknesses.

If the film is to do more than fill in time, you must screen it, make some notes on it and work out a plan of use. You should decide whether the film will work best for background material, to provoke discussion or to do a major job of informing or preaching. Details such as bringing in a resource expert, a filmstrip, books, pamphlets or other things should also be settled in preview and preparation thinking.

Preparation: After a well thought-out plan for using the film has been set down, readying the auditorium comes next. The projector should be set up correctly before the folks arrive. All wires should run closely along walls or under an adequate piece of carpet to protect them from unwary feet. To prevent plugs from being jerked from their sockets, the wires should be tied to pulpit rails or table legs.

If you use an extension cord, it should be heavy enough to carry the current needed by the projector. A special cord having No. 14 stranded wire should be used rather than undersized cords that give poor projector performance. Your speaker should be near the screen about three feet above the floor. Long before the meeting you

(*Continued on page* 79)



A film must do more than fill in time.

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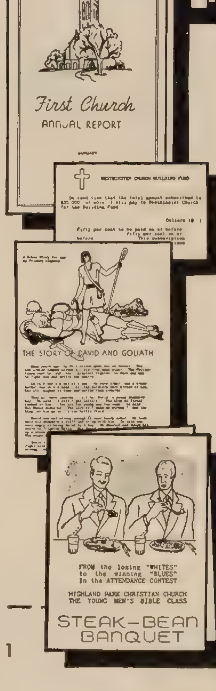

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ATTENTION GETTER

Flash Cards

by Kathryn Ludwigson

Try this eye-catching appeal to keep the minds of your group from going astray.

FLASH CARDS solved my problem of keeping the attention of boys and girls in a class which met out-of-doors in a city playground. Naturally, I wanted to use flannelgraph material as an attention-keeper in teaching the lessons, so I did!

As is customary, the eye-catching appeal of the flannelgraph was splendid on quiet days. But let one little playful breeze blow and whisk! All my pretty flannelgraph figures fluttered off in the wind. The mountains moved and temple pillars tumbled down. To try again in the teeth of the wind was foolish.

Temporarily I held the figures alone in my hand, but there is a better way—the old "flash card" method used in grade school years ago. This method can be applied to any story. Flannelgraph figures can still be used, or scenes can be drawn by hand.

Here's how it works. Let us use the story of Adam and Eve in the garden for an illustration.

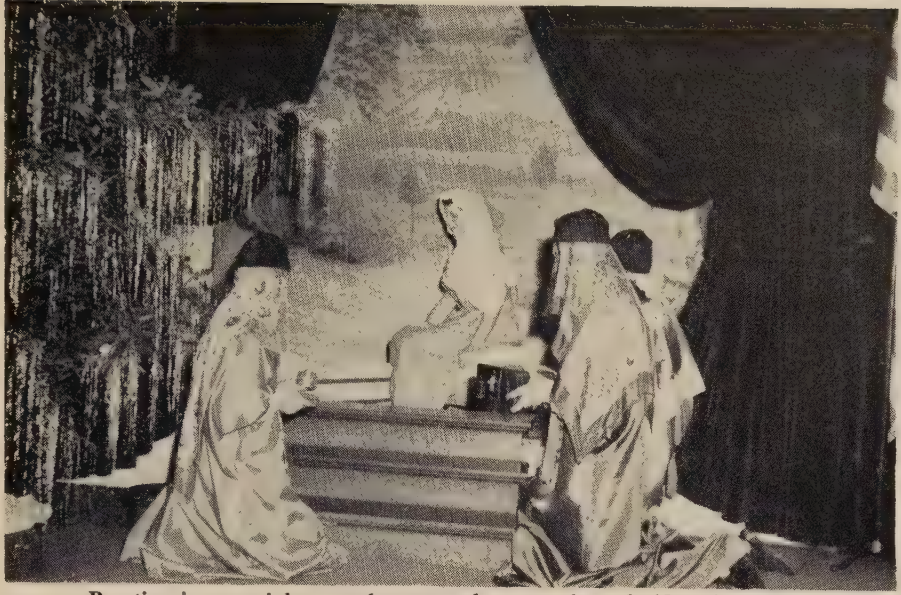
Consider the story and pick out some single object in the story which is easy to draw. In the story of Adam and Eve, a large tree or flower could be used. Draw the tree, or flower, large on white cardboard 17 x 11 (light green could be used well here). Use colored construction paper or bright colored crayons or paints to fill in your tree or flower.

Decide how many scenes you can draw easily, or for which you have flannelgraph figures. For the story of Adam and Eve I would suggest six scenes, though more or less can be used:

1. A tree to tell how God made a garden.
2. An animal, bird or flower to tell what He put in the garden.
3. A man to represent Adam in the garden to care for it. Place Adam in a pocket of bushes and flowers. When you talk about Eve (which figure is kept on the backside of your cardboard), place her alongside Adam in the pocket of bushes and flowers on the right side of your flash card.
4. A tree to tell about the tree of knowledge whose fruit was forbidden.
5. A snake to tell of Satan's tempting.
6. A cross to tell of the promise of the Seed of the woman Who would crush the serpent's head.

From your original 17 x 11 tree, trace five more cardboard trees, keeping exactly the same outline. Either draw or paste your figures on each of the five blank outline trees to picture your selected scenes.

Now, let the breezes blow and the winds howl. I can flash my cards from one scene to another without catastrophic apprehension. I no longer have a problem in telling "pictured" stories out-of-doors to the children. END



Practice is essential to make your play one that glorifies the Savior.

CHRISTMAS PAGEANT

The Coming of the King

by Florence Lindman

SO YOURS is a small church faced with problems of lack of space, talent and equipment! You can still easily use this Christmas program.

Stage Setting: The only necessity is the curtaining of the platform or front of the auditorium.

Characters: If recitations and exercises are desired, they may be used as an introduction, giving the simple message of Christmas. A "welcome" piece or exercise is especially appropriate. Beginners and Primaries should be used during the opening minutes since they tire easily.

Musical groups from all departments can be used for the songs. Since all children desire a part in the Christmas program, as many as possible should be included in the singing groups. Some songs could be presented as instrumental selections to add variety.

In the narration, more than one individual may be included. One could present the straight narration, and another, the scripture references that are quoted verbatim. The selected readers should be able to speak clearly and loudly enough for all to hear. Practice, of course, is absolutely essential to make the finished product something that will proclaim the message of Christ in the finest way possible. The closing portions are not written in, so that freedom of expression may be had in the more serious closing moments.

Soft music on piano or organ as a background for the narration and an introduction to the next scene adds greatly to the effect. Soft lighting also helps to focus the attention on the scenes.

The first scene portrays the shepherds on the hillside. On the platform are grouped several boys in shepherd costume (flowing robes and headdresses, some with crooks in hand, etc.) around a fire in the center, created by placing wood around a light bulb covered with red cellophane. A fan under the wood, blowing streamers of cellophane or crepe paper enhances the effect of the fire. The hills and buildings of Bethlehem can be shown in relief in the background by cutting out a simple outline of cardboard and placing a light blub just in back of the village outline. Scenes should be of the "tableaux" type, with characters remaining as still as possible without appearing tense. Relaxed characters who may shift a bit without great movement will look most true to life.

. . . .

"Oh, Come All Ye Faithful"

"Oh, Little Town of Bethlehem" played softly and continued as narration begins.

Narrator: Christmas has come once again and tonight we gather to commemorate the birth of the Savior, Jesus Christ. We celebrate His nativity in a world troubled on every hand, knowing little of peace on earth. Some say, "Is it not unfeeling to rejoice at this season, when so much of the world still knows so little of peace?" But should Christ be forgotten because of grim conditions among men? No. Rather His message should be more precious, for the Christmas message is that of the coming of the One Who brings true peace, peace transcending hatred and grief and war.

So that every heart may share the peace of the true Christmas message, we go back tonight across the centuries to the greatest day in all history. The birth of great men may be important, but the birth we commemorate tonight rises far above them all. With His coming, mankind experienced the greatest event the world has ever known.

Yet it was a humble birth, little regarded, greeted by few with real joy. Even so tonight only a few welcome Him. Some will kneel and acknowledge Him as their King. But many others will close their heart to Him even as the innkeeper of old kept the precious Babe outside the door.

Quote Luke 2: 1-7. A humble birth, a

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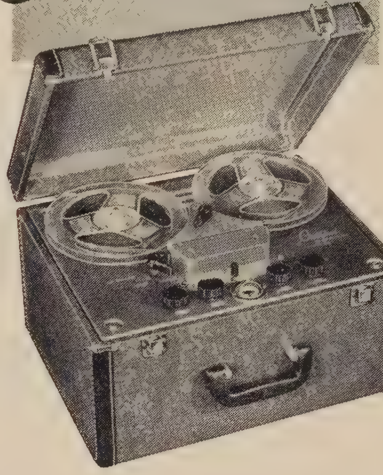

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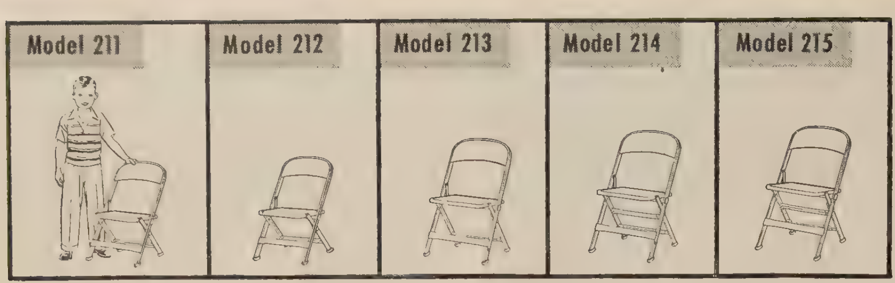

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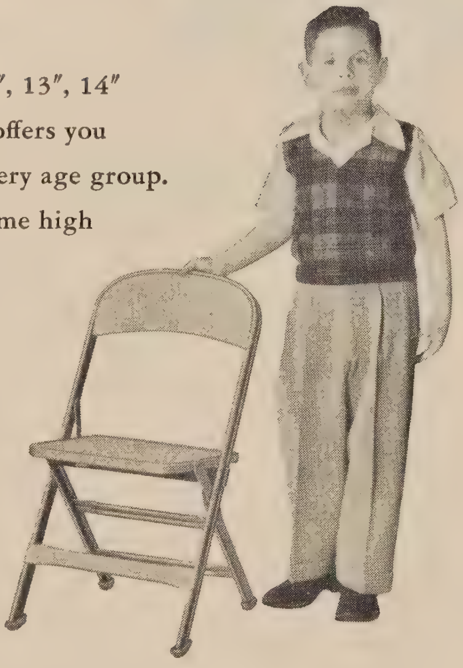


lowly birth, yet the Scriptures tell us a King was born in a lowly manger. Though He came as God's Son, King of kings and Lord of lords, there was no pomp and glory, no glad reception. Instead, a rejection at the door of the inn, a rejection which followed Him as He lived among men and they turned from Him, hated Him, finally took Him and cruelly slew Him. Thus they fulfilled God's plan that He should be slain for the sins of the world. Even as Isaiah of old had prophesied, "He was despised and rejected of men . . . He was led as a lamb to the slaughter." (Piano or organ begins softly playing, "While Shepherds Watched Their Flocks by Night.")

Narrator: Though there was no welcome for the little Christ-child at the Bethlehem inn, there were those who rejoiced at His birth. Out on the hills around Bethlehem that night strange things were taking place. The Scriptures tell us, (quote Luke 2: 8).

(Open curtain on shepherd scene.) "While Shepherds Watched Their Flocks by Night."

Narrator: See them, these lowly men of old—simple shepherds, gathered about a camp-fire only a few of the many who were watching innumerable flocks that same night. Yet in their hearts was the light of faith, and as they were gathered in the stillness and darkness, their thoughts were of God, and of the blessed hope He had given them of the coming of the Messiah, the Savior of the world. How their hearts longed for His coming! How often their thoughts and conversation centered about that wonderful hope. Some day He would come, of that they were certain. Their Holy Scriptures spoke of the Deliverer who should come, bringing salvation from sin, and with this redemption a peace and joy the world never had known before.

Suddenly as they talked quietly in the solemn stillness, a glorious light filled the sky with a radiance such as they never had behold. (At this point a spotlight can be turned on to give the effect of a brilliant light from the sky. If this cannot be worked out the curtain can be closed at this time. Quote Luke 2: 9b.) How their hearts were stirred at the heavenly sight, for it was an angel of the Lord! The angel said unto them, "Fear not," and then—then came words which made them forget their fear and wonder, made them forget their flocks and one another, giving them, in place of fear, the glorious joy of realized hope. For the angel's words were these, (Quote Luke 2: 10, 11).

"Oh, Little Town of Bethlehem."

Narrator: The Savior, the One for Whom they were longing, born this day in Bethlehem! Could it be true? The hopes and dreams which they had cherished through the years now were actually fulfilled, and and so near at hand—in little Bethlehem! As though the angel sensed a feeling of doubt at this which seemed too good to be true, the message continued, (quote Luke 2: 12).

Curtain drawn.

Narrator: At this wonderful news, heaven seemed unable to contain itself. The skies were filled with glory as the angel was joined by a multitude of the heavenly host, praising God and saying, "Glory to God." (The more simple song,

(*Continued on page* 81)

OBJECT LESSON

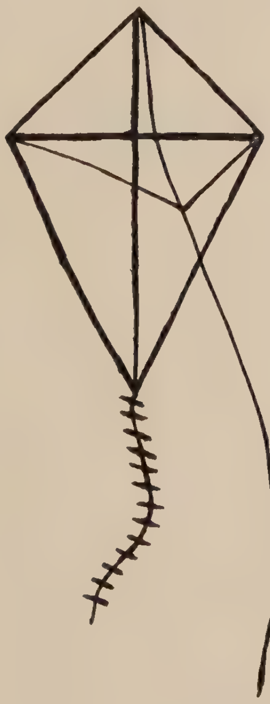
The Kite

by Bernice Kinnear

THE foundation of a Christian's life, like the foundation of a kite is the Cross. Simply, yet vividly, a kite illustrates this vital truth. You will find it easy to make this analogy understood by young folks, especially boys, who enjoy flying and assembling kites.

Preparation: Make a kite, 9 x 12 inches. Fasten it securely with light wood. Tie a string on each end of the cross upright and cross bar. Bring together and tie to long string. Cover kite with pretty paper and attach a tail made of small pieces of bright colors of construction paper evenly spaced. Slip paper straws cut in small equal lengths between the pieces of construction paper to hold them apart.

Lesson: Christian truth, like a kite's tail, steadies us and helps keep us in the right way. God's love, like the long string of the kite, lets us go our way, yet holds us fast, partly through the love of parents and teachers as the three short strings. God's love is all around us, just as the string extends all around the kite. We may drift along with the ways of the world as a kite drifts on the wind, but God's love brings us back to Himself when we drift too far, just as a kite is pulled back to its owner.



The backbone of a kite forms a cross.

If in rebellion we persist in following the ways of the world, God allows us to be punished (hurt). A kite may be broken or torn by blowing against a rock, so our pride is sorely wounded when we wilfully disobey God and go our own way. If we persist in disobeying God, He will send grief, sorrow or suffering until we are crushed into submission to His will.

(*Continued on page* 76)

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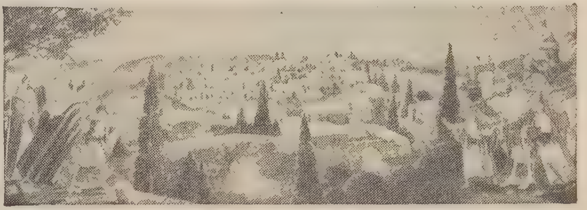

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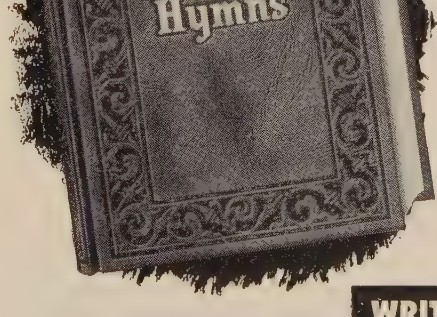

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Pupils should be encouraged to take part in the lesson and work with others.

How to Revitalize Your Teaching

by Esther Miller Payler

Here are some methods used by teachers in adding the spice of variety to their teaching to keep the pupils interested.

"THE same old stuff!" That's the remark a teen-ager makes about a teacher who fails to revitalize his teaching. Teaching methods must be varied and certainly should not get in a rut.

Catching and holding the pupil's interest is the first step in teaching. However, interest should not be caught by a stunt, just for the sake of variety. Lesson time is too limited for that.

Pupils should be encouraged to take part in the lesson, sharing their ideas, asking and answering questions. This is not easy, for some are reluctant to talk, and others like to talk too much. By asking questions or opinions directly, the teacher can often encourage shy ones to share their experiences. As soon as long-winded pupils come to a breathing space, the teacher can stop them with a courteous thank you and ask someone else quickly what they think.

A teacher familiar with the personal problems and personalities of his class can relate the lesson to the pupil's daily life. If the class is very large, a file record can be kept for each pupil, giving all kinds of personal information. Even in smaller classes this may serve as a valuable reference, so the teacher will forget nothing important.

Some teachers keep a file of clippings, pictures and maps, indexed for quick reference. These can add interest to lesson teaching.

Questions written out and handed to pupils the previous Sunday, is a good method. Reports on Bible characters, or books of the Bible may be assigned, specifying how long they should be. One teacher telephones absentees during the week and asks them to give a report or opinion the following Sunday. Another teacher gives out books and tracts and asks for a brief review to be given in class or week day class meetings.

Motion pictures, slides, records, outside speakers, members taking turns teaching the class, a Bible game, contest, quiz or match take away sameness. Discussions with various leaders, debates or each member bringing a question pertaining to the lesson to be answered by any member volunteering are tried methods. The teacher's job is to see that the main points are made clear and the discussion does not get aimless.

"Buzz sessions" give a large class opportunity for expression. The class is divided into groups of three to eight persons. Each group discusses one topic or question assigned by the teacher. At the end of a given time, the leader reports the findings of the group to the class.

A successful teacher says he feels he must prepare more material than he knows he will need during the lesson period, so that he will be so full of his subject and so enthusiastic, that his pupils will catch it.

Sometimes straight lecture is a change from discussion and questions. Responsive reading, reading by one person or each pupil reading one verse of the Bible lesson, using the Bible for reading instead of quarterlies, or one of the newer versions, adds variety. Sometimes the lesson read in two versions makes it clearer. Reading and discussion of the lesson title, or the memory selection first, before the body of the lesson, is different than usual.

A teacher introduces a basic question at the beginning of the lesson period, saying he will ask it at the end of the lesson. Sometimes he asks for volunteers to tell of personal experience, such as conversion, or their experience in prayer, etc.

A rut will not be fallen into, if a teacher is vitally interested in helping and inspiring his pupils to be better Christians. The teacher must also feel his responsibility of becoming more spiritually-minded himself, thus bringing his pupils to Christ. END

One Minute After They're Gone . . .

PRIMARY CLASS

. . . you wipe the chalk dust off your fingers and start putting away the flannelboard, while a dozen perplexing questions trouble your thoughts. *Why couldn't I answer Billy's question? How can I make the lessons more interesting? Is there a better way to keep order in the class? Where could I find some new illustrations? What should I say to Larry to help him believe?* . . . It is then that you realize your teaching ministry demands more wisdom and understanding than you possess naturally or could ever gain by experience. It is then you realize you need help.

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20 Books Covering Every Phase of Sunday School Work. Check the Ones You Want to Read.

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- ☐ 3. Administration and Organization by Hart R. Armstrong 2 CL 652 .... $1.00
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- ☐ 5. The Romance of Winning Children by Frank G. Coleman 3 CL 2393 .... $2.00
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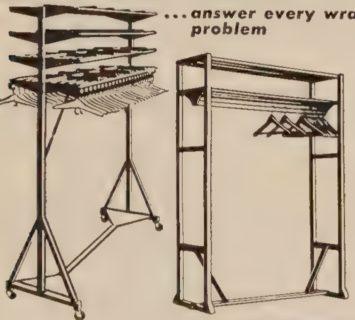

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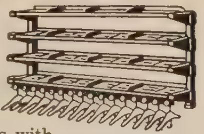

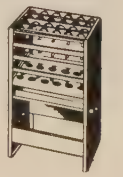

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THE KITE

(*Continued from page* 73)

Jesus said, "And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder" (Matt. 21: 44). Jesus is this stone. Since He suffered on the Cross for us, we must expect to be hurt when we fail to love and obey Him as we should. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12: 6).

Let Jesus control your entire life. Let Him be your guide. Then you will be able to claim God's promise and know that "He careth for you" (I Peter 5: 7b). END

Things To Do This Month

NOVEMBER is the climax of your Sunday school attendance contest. During the month all previous attendance records should be shattered. But November should not be the climax of your Sunday school's growth. Your contest, while attracting greater attendances, should also lay a solid foundation for continued growth throughout the Sunday school year.

1. Make special arrangements for last Sunday of contest. Contact newspapers for publicity. Arrange a top-notch program.
2. Check supplies again to determine whether previous purchases were adequate.
3. Keep photographer working and publicity committee active.
4. Keep the mailing list up to date. Add names of visitors after each Sunday.
5. Spur working committees to greater effort until the final Sunday.
6. Plan a Decision Day with a strong appeal to all. Follow up decisions made.

After the contest is over on Nov. 15, the contest committee must still keep busy.

1. Send final release to local newspapers.
2. Compile pictures, samples of letters, posters, etc., for entry scrapbook.
3. Reimburse any who paid for contest materials out of personal funds.
4. Make contest committees permanent if they will aid continued growth.
5. Plan special programs to forestall a Sunday school attendance slump.
6. Visitation committee must continue to make calls to encourage visitors to become regular members.
7. Instruction classes should be begun for those who made decisions.
8. Each other church organization should receive visitors' names, so that they may be integrated into activities throughout the week.

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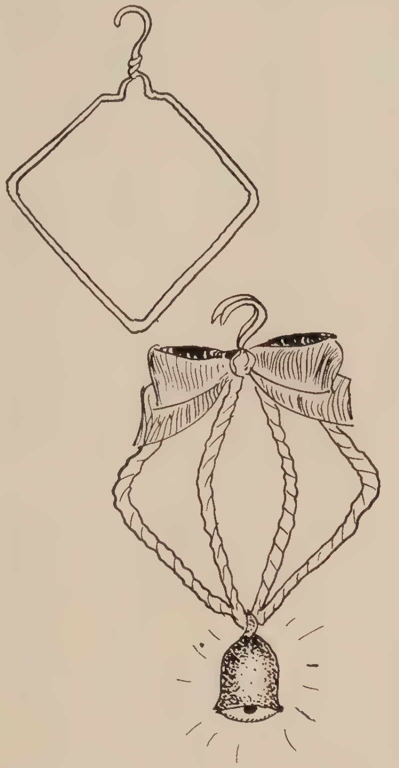
by Agnes Choate Wonson

THE lowly wire coat-hanger may become your choicest Christmas decoration!

Use two hangers, bending each into a diamond shape. Twist one handle at right angles to the other. Slip one through the other. Tie handles, also lower tips, together. With narrow strips of Christmas-colored (red and green, blue and gold etc.) crepe paper, wind each hanger.



You'll enjoy transforming coat-hangers.

If you can obtain ground pine, festoon lengths of this around also. Tie a big crepe paper bow on top, a Christmas bell underneath.

Hang your decor on any chandelier or other available hook. END

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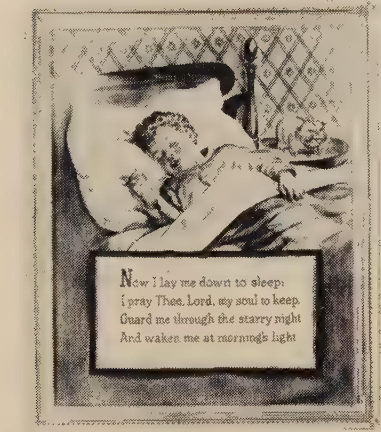
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I pray Thee, Lord, my soul to keep.
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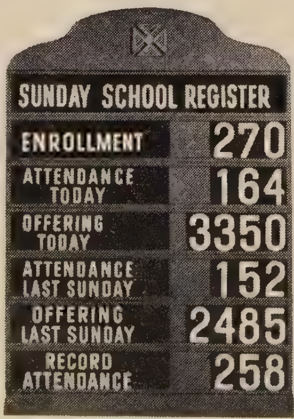

LARGE BOARD. Size, 19½" x 30½"; 6 panels; 14 slides, black. *Titles: Register of Attendance and Offering; Attendance Last Sunday; Attendance Today; Attendance a Year Ago; Average Attendance Last Year; Record Attendance; Number on the Roll; Offering Last Sunday; Offering Today; Offering a Year Ago; Average Offering Last Year; Record Offering; Psalms; Hymns.*

SMALL BOARD. Size, 18½" x 27"; 7 panels; 11 slides, brown. *Titles: Seven shown, plus Attendance a Year Ago; Offering a Year Ago; Average Attendance Last Year; Average Offering Last Year.*

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Alternate Teachers

by Frances Newell

WITHIN four months, a staff of 20 teachers and officers and a pupil enrollment of 103 developed from a nonexistent Sunday school.

Many things contributed to this increase, but the most helpful of all was the plan for alternate teachers. That means *two* prepared teachers for each class.

We found that it is often easier to sign up two teachers than it is to put the sole responsibility on one. Some of our best fitted and most conscientious people refuse to teach because they know they will have to be absent from time to time. Nothing counteracts this objection as effectively as the name and telephone number of a well prepared and willing alternate.

The alternate teacher is not to be confused with the average unprepared substitute. He is assigned to one class only and each quarter he receives the same teaching manual used by the regular teacher. In this way, he keeps abreast of what the class is doing, and when called upon to teach, he has no trouble fitting his lesson into the general, over-all plan. The extra expense of two sets of quarterlies is more than offset by the preservation of continuity in the class work.

Alternate teachers are invited to the teachers' meetings and are encouraged to take part in the discussions. As a result, some of them have become more definitely interested in Sunday school work. We have no trouble finding replacements for regular staff vacancies.

We depend heavily on good teaching. There is no other way to account for our continuous increase in membership and our high percentage of regular attendance. END

How to Build A Classroom

by Edna S. Sharpe

ARE YOU sharing a Sunday school room but want to have a room of your own? Here is a practical solution. With a screen, you can create a room within a room! Select your spot and section it off with an inexpensive and convenient folding screen which you can make yourself.

Get a long, corrugated carton to make the partition.

Slash down one side of the carton and spread it apart. Trim off the folded flaps on top.

Place the carton flat on the floor and cover the surface with wallpaper, both front and back.

Then put a strip of one-inch cloth tape around the edges of the screen. Fold back half of the tape to the other side to cover the edges of the wallpaper.

Overlap the flaps at the center bottom and secure them with large, round, brass binders to insure a sturdy and upright screen.

Short L-shaped hooks are perfect for using as screen article hangers.

Add your personal touch—if you can't paint or sketch, you can tack or paste. END

THE MOST FROM FILMS

(*Continued from page 69*)

should know the location of light switches and fuses.

In addition you should keep an eye on the temperature and the condition of the air in the room. A hot, stuffy atmosphere will seriously impair your film message. With larger groups, ushers should be available to steer late-comers quickly, quietly and safely to their seats.

Introduction: Experiments have shown that about twice as much is retained from a film if it is given a satisfactory introduction. In a positive way, a good audience preparation may perform several functions.

First, it will increase interest and expectancy in what is coming. Second, it will indicate the exact contribution of the film to your group. Third, it helps to point up "fleeting sequences" which move so fast that folks may miss them. If these are not identified in your remarks at the beginning they may be overlooked altogether.

The introduction may also have a negative function to perform by warning against certain limitations in the film.

Poor and difficult sound tracks may be aided if you advise your audience that close attention may be needed to get everything in certain sequences or to compensate for foreign accents.

The danger of dated material and absurd sequences may be lessened too. If your listeners are advised that an odd scene can be expected, they may still show amusement but are less likely to miss the main idea.

Scenes such as those depicting diseased bodies in missionary films may be offensive to some. Less chance will be taken that such folks will withdraw and become resentful if they are told of them in advance with a proper explanation.

Your introduction should be short. Folks came to see the film and not to hear a talk about it. The introduction should not weaken the film's climax and also should not oversell the film to the audience. Overselling is a miserable mistake, likely to give the disappointed group a case of mental indigestion. On the other hand, introductory apologies for a film are not in order either. If the film is bad or an unadaptable misfit, simply don't use it.

Conclusion: Generally, an evangelistic film would be followed by appropriate music and an invitation in keeping with the tone set by the film. An instructional film needs a review and perhaps a question period. A discussional film should be followed by an orderly conversation period. An informational film needs a concise recapitulation of facts to fix them in the minds of the viewers. A film used for inspiration or worship is usually self-contained and should often be let alone at its conclusion.

Sometimes an appropriate slide faded in on the end title of the film and held on the screen during a closing hymn will be the only follow-up needed. Some films are designed to get people to act on a question, proposition or program. These can be followed up by a plan of action for the group to decide upon. It's the idea of "striking the iron while it's hot."

By a carefully prepared film presentation, you can reap the harvest of every film you use.

END

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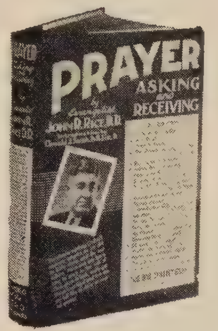

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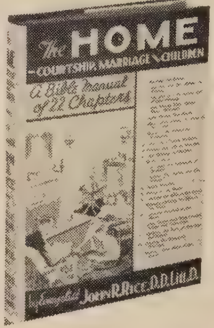
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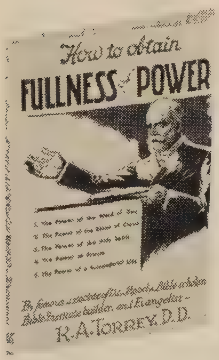

Dr. R. A. Torrey was a famous associate of D. L. Moody, a great Bible scholar, teacher, and evangelist. This book answers the heart-cry, "Isn't there somewhere a life of victory and peace?" Dr. Torrey's bold reply is, "Yes, the Christian can have sweet rest." In five chapters, he shows the power available in the Word of God, in the blood of Christ, in the Holy Spirit, in prayer, and in the surrendered life. Scriptural, heart-searching, profoundly moving. Strong binding, 96 pages. **$1.50**

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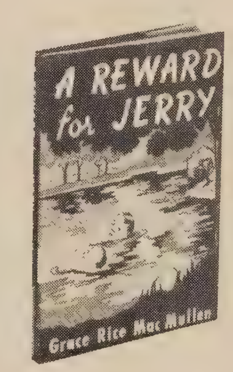

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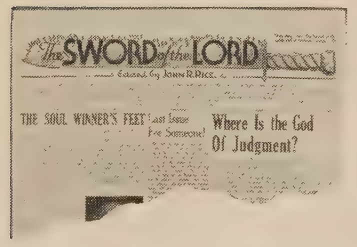

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PAGEANT

(*Continued from page* 72)

"Hark the Herald Angels Sing" may be substituted with slight change in the narration above.)

Narrator: "Glory to God," yes, to Him be glory! The Savior born in Bethlehem! At such news the shepherds spoke as one man, "Let us now go even unto Bethlehem and see this thing which is come to pass, which the Lord hath made known unto us." As they hastened toward little Bethlehem, they kept hearing over and over the matchless message of the angels, of a Savior Who had come to bring "peace on earth, good will toward men."

"It Came Upon the Midnight Clear."

Narrator: Meanwhile in Bethlehem a young couple had come seeking a resting place for the night. They had come because they were of David's lineage, and his descendants came to Bethlehem for the great taxation. It had been a weary journey, filled with anxiety, for Mary was soon to give birth to her first-born child. As they came to their destination, how rude was their reception—turned away from the inn, they found it necessary to take refuge in the stable of the courtyard. There in the humblest circumstances, while shepherds were hearing of the glory of the Lord, of the coming of a King, a wonderful gift was given by God in the form of a tiny baby, born that night to Mary and humbly laid in a manger.

Curtain opened on simple manger scene. A stable banked with hay and a hay-filled manger in the center are needed. Mary is seated (facing audience) looking down upon the sleeping babe. A simple white robe with blue headdress is attractive.

"Silent Night."

"Away in a Manger"—by Primary department if possible. If group is small, children may come to the scene and look down on the Christ-child as they sing.

Curtain closed.

Narrator: So that night in David's city the prophecy of Micah was fulfilled that out of Bethlehem, little among the nations, was to come a King—not merely a King of the Jews, but of all nations, Who was from everlasting to everlasting.

"Once in Royal David's City."

Narrator: There were few who received the Christ-child that night with welcoming hearts. As the innkeeper who turned Him away, the world seemed to have no place for Him, and His reception was a rude one. Though the heavens above echoed with the glad message of His birth, few on earth were looking for His coming, few really desired the fulfillment of God's plan for mankind's salvation. Even the priests of the temple, who should have been expecting and longing for the coming Savior because of their knowledge of God's Word, were not ready for His coming. The people of the land, so busy with their own small lives, had little time for the greatest Gift ever given, the One Who came to give them life, light and love. Only a handful of shepherds, insignificant men who had faith in their hearts, welcomed Him that memorable night.

There were others, however, who also looked for a mighty King Who was to come, Matthew tells us, (quote Matt. 2: 1, 2).

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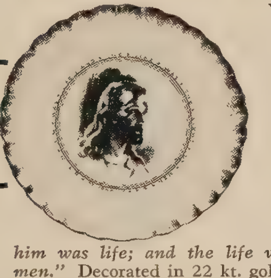

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Curtain opens on scene of the background used for Scene I with the light behind the buildings of Bethlehem, and also lighted by a star high on the wall over the village. Three boys dressed as wise men with flowing robes, turbans, etc., are portrayed bearing their gifts toward Bethlehem. A gold-covered box and ornate bottles are adequate representations of these gifts.

Narrator: Even as the shepherds had seen the glory of God in the heavens, so also the wise men in a star of the East had beheld glorious tidings. Learned men they were, men who sought to probe into the mysteries of life and of the future. They came as astrologers from the mystic East, having searched the skies and having seen in the star of Bethlehem the indication of the birth of a King. So they set out, laden with their gifts to pay homage to a King. They carried as their offerings gold, frankincense and myrrh. Tradition tells us these were tokens of the nature of the One Whom they came to worship—gold, because of His royalty, frankincense to show His divinity, and myrrh as an indication of the sufferings He was to experience. Bearing their precious offerings and guided ever by the star they were led on and on toward Bethlehem. (Quote Matt. 2: 9.)

Curtain closed.

Narrator: Yes, there was joy in their hearts at the sight of the star. But not everyone welcomed the message it brought. Even as the wise men first came to Bethlehem, inquiring concerning the King of Whom the star spoke, enemies were aroused. (Quote Matt. 2: 3-8.)

With lying lips, Herod spoke of worshiping the Christ, but in his heart there was no love for Him, no desire for Him to be the King of his life. How do we welcome the news of Jesus tonight? Do we, as the wise men, come to Him with truly receptive hearts, or do we, as Herod, say with our lips we have come to worship Him, while in reality we care nothing for Him?

When these wise men came to Bethlehem, they found and worshiped their King, gave Him the royal gifts and then departed; but being warned of God in a dream not to return to Herod, they returned by another way to their own country. Herod, the Scriptures tell us, reacted in this way, (quote Matt. 2: 16). But God would not allow the wickedness of this man to defeat His plan of salvation, for He had also warned Mary and Joseph, and told them to flee into Egypt. There they were safe from the wrath of Herod.

This is the story of the birth of a King. Is He tonight the King of your life? He Himself said (quote John 10: 10b). Yes, there is true joy in the abundant life which this Jesus will give to you when you make Him Lord of your life.

"Joy to the World."

Curtain opened on manger scene again. Lights dimmed as much as possible to create a quiet, reverent effect. Star over the scene may now be added.

"Under the Stars."

Remarks by pastor enlarging on the last verse of this hymn, stressing the death and resurrection of Christ and His coming again. Special emphasis should be put on the necessity of making ourselves ready for His coming again by accepting Him as Savior and yielding to Him as Lord. END

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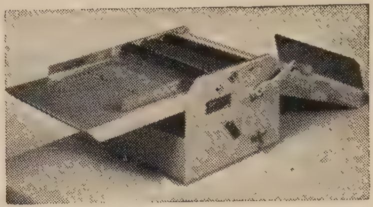

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Decorate Your Church with Greens

by Elizabeth Sudlow

DOES your church face the problem of church decoration every Christmas? Many churches have solved it by customarily following the verse, "The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary" (Isa. 60: 13).

In one church the most perfect tree that can be found is placed beside the altar. The young people meet for a "trim and sing fest" and hang its branches with strands of foil. No other ornamentation is used.

In another church, although the tree is not decorated, its branches are accentuated by colored spotlights which play upon it. In one sanctuary the tree is loaded with stars, the work of the Primary children. In a unique decoration little bags containing money which would later be used for a missionary project hang on the branches. The bags had been distributed in advance and, as they were returned, were placed on the branches.

One other unusual tree had its branches laden with silver coins. The money had been contributed by church and Bible school members, then a committee attached the silver by means of a band of Scotch tape. This, too, was for a special Christmas offering. Sometimes the regulation tinsel and glass ornaments are used, but for the most part the tree in the sanctuary has a special form of decoration.

Not always is the church tree placed beside the altar. It may be set up in the foyer and extend a happy Christmas greeting to all comers. Or, and this idea is spreading, it may be set up outside the church building so as to be seen by passers-by.

Sometimes a certain individual or family asks for the privilege of providing the tree. Supplying it has become a tradition which may be passed along for several generations. Again, a class or department of the church may say, "We always provide the tree." So again, it becomes a tradition.

Frequently the young people meet at the church on "hanging of the greens" night to partake of supper together and then proceed with the work of trimming the tree, winding pillars or whatever else is done.

Refreshments are usually provided for the workers, either in the form of a hot supper preceding the work or as a climax to the evening's activity.

If the young people make this a "sing and trim fest," there will be much singing going on along with the decorating. Christmas carols and hymns will be sung from memory and it will all help to make a most enjoyable occasion.

The "hanging of the greens" may become a traditional event in your church and prove to be of great spiritual and social value.

END

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(*Continued from page 69*)

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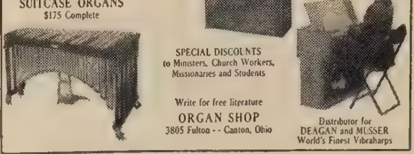
HE FELT GOD'S POWER

(*Continued from page 36*)

myself away. I'm not done for; not as long as I can talk. I'll preach from this pallet—if I live. I'll tell the good news of salvation to everyone He sends to me. Lord God in heaven, forgive me."

The flood gates of joy swung open again. Eric Frykenberg, unable to "bat an eyelash," praised his God loudly and fervently. The old sweet faith in God came back. He prayed and sang, alone, in the small, thatched hut.

After that victory had been won, God began to send people to him. All kinds of people came; big and little, young and old, Christian and heathen, all came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to his pallet. News of his trouble spread rapidly from village to village.

"Come and see; the great white sahib preacher is hurt. He only talks and sings; he does not move."

Visitors, touched by his predicament, brought gifts of food, although there was a famine in the district. Tiny, sour oranges, small bananas, a bit of cold rice wrapped in a banana leaf, were placed beside him. One little lady brought half a cold pancake. Another brought a tablespoon of salt tied in the corner of a cloth. The tiny mounds of gifts grew higher but he could not turn to look at them.

Praise to God, prayers for unbelievers and hymns of joy, filled the little hut. Christians in far away places, even across oceans, without knowing why, felt called upon to pray for Frykenberg. But he did not know it.

Four days, five, seven, nine, went by. He lay quiet and surrendered before his God. On the 11th day a Christian Telegu maid, converted years before through Frykenberg's prayers, came to the hut with her uncle. They had traveled many days. She walked toward the hut purposefully, as if she had business there.

"We have come to pray for you," she said simply.

"That's fine," he said, his warm smile lighting his face. Many Christians had prayed. One more? Why not?

Eric Frykenberg expected nothing. He closed his eyes and waited. He was not sure whether the maid or her uncle would pray.

The hut grew so still he began to feel restless. "Will they pray aloud; will they pray silently? Who will pray?"

Silence. Then he too grew still. What difference did it make? God knew. Then the simple Telegu maid began to pray.

"Dear God. . . . We thank Thee that we know some illnesses are unto death."

She stopped.

"What kind of a prayer is that to pray," Frykenberg wondered. But then his mind was drawn into her silence. He became still again, waiting, pondering the words she had spoken. If God wanted him to die, that would be all right, too.

"We thank Thee God," she continued quietly, "that we know some illnesses are unto discipline."

Again she stopped.

"Discipline?" Discipline. Had he needed discipline? God knew. He felt himself drawn into a strange, holy atmosphere, far distant from his crippled body.

"And then, God, we thank Thee that there are illnesses unto the glory of God."

A power engulfed him; a high-voltaged power that shook him as if he had touched high tension wires. It swept through him from his feet to the

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crown of his head and down again. It surged up again, awakening deadened nerve ends, quickening every nerve fiber. It became too much to bear; the power was too great.

"No more, God; no more. I can't stand it."

"Go with it. . . . Go with it," the voice said clearly.

Forcing himself to relax, Eric Frykenberg let go and allowed himself to be overpowered by his God. And he came alive. His old strength flowed back into his body. He could move and feel. He could not lie still. An overpowering desire to get up surged through him. He leaped to his feet.

"I must get up. I *can* get up. I am well. Praise God."

"But you must lie still. This is only the 11th day; the doctor said you must be quiet for 30." Restraining hands tried to force him back on his pallet.

"Why should I lie still when God has healed me?" Frykenberg demanded happily. "I will go to the doctor and show him I am well."

"Man. . . . Didn't I tell you to lie still for 30 days?" roared the doctor. "What are you doing here?"

"I am well. My Lord has healed me. I can't lie still," Frykenberg rejoiced.

"Come with me to the X-ray room. We'll see about that." The doctor was stern.

And the X-rays showed perfect healing of the broken vertebrae. The doctor stroked his jaw in puzzlement.

"I can't account for this. I wouldn't believe it if I hadn't taken these two sets of pictures myself." He probed the healed back trying to locate some tender, traumatized spot. There was none. "Some other power than an earthly one took over in this case," he finally conceded.

When Eric Frykenberg returned to the United States and told his story he found other doctors who were dubious too. They marched him to X-ray rooms in many different cities from East to West Coast. Always the results were the same: a spine, showing definite signs of having been broken in two places, four inches apart, now healed.

Some feel if they cannot sing the solo parts, they won't sing in the choir at all.—*Rev. Armin C. Oldsen.*

It goes without saying that Eric Frykenberg went to Bombay where, through the power of the Holy Spirit, God was able to use him as an unusual instrument of salvation.

He says, "While in Bombay we tracked the devil to his lair in the 'City of Lust.' The city was truly named; it existed for only one purpose: human lust. But there, where a false move or a roving eye might have planted a knife in my ribs, we prayed with sinners and had the unspeakable joy of hearing them cry to God for mercy.

"Where? In the only space that wasn't used by the devil; a rooftop. Below us surged thousands of men intent on only one thing. Others leaned against the door-posts of filthy brothels built wall to wall, watching us. And there the power of the Holy Spirit fell, touching souls and cleansing hearts and bodies of sin and awfulness too unspeakable for words."

Up and down the length and width of Bombay he traveled, sowing the seed. Churches were established, souls were saved, Frykenberg rejoiced.

"Frykenberg lights little spiritual bonfires everywhere he goes," one of his contemporaries has stated. A recent letter received from India states, "It seems that somehow the word of Eric's arrival (after furlough) spread all over Bombay. Dozens of Indian Christians were out at the docks to meet him. I have never seen any returning missionary get a welcome like the one extended Eric and his family that Sunday morning. He has a big place in the hearts of many, many Christians in Bombay. We walk down the streets together and we go only a short distance and someone stops him to talk. It is repeated again and again. But it is not strange when you realize his close walk with the Lord. Needless to say, I

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will be happy if I can acquire such spiritual armor as he has, at any age."

Frykenberg speaks quietly of his experience, if at all. He is not too surprised by it. "For," he says, while his warm, understanding smile lights his face, "God always breaks His bread before He passes it out."

His experience has also taught him the joy of doing the Lord's will. Now he says, with joy in his voice: "I'll be happy to run any little errand for my God."

END

SQUARE DEALERS

(*Continued from page* 34)

they aren't quite sure. Quite probably the Indians aren't sure either, though with their wry sense of humor they sometimes call Herb "the Snake" because his actions and conduct are just the opposite in his dealings with them.

It may have been because he didn't use liquor to try and rob them of their just returns from the $10,000 worth of furs he buys from them each year. It may have been because Herb and Jessie have always given the Indians full measure on everything they bought, or because they don't use them as a dumping ground for tainted or inferior meat. It may have been because the Nyquists learned Chippewa and have taken a real interest in them and their troubles.

Ole Sam is a good example. Stupified with the white man's liquor some 28 or 30 years ago, Ole got into difficulty with the law and was sentenced to life in the Minnesota penitentiary.

Herb and Jessie didn't forget him, however. They wrote to him regularly, and when he became interested in painting they sent him the men's white handkerchiefs he wanted to paint on. Among their most cherished possessions are the exquisitely designed and painted Christmas cards which Ole made and sent them, with verses that tried to express his gratitude.

Another friend and Herb interested the parole board in the Indian's case and eventually got his release after he had served 22 years of his sentence. And it was Herb who got Ole Sam a job with Brown and Bigelow, one of America's foremost calendar and advertising manufacturers, as a commercial artist by sending 12 or 15 of the handkerchiefs Ole had painted to the firm.

As the years passed the Indians came to Herb and Jessie in increasing numbers for advice. They came to ask about entering the hospital, to get help in deciding whether or not to go up on the north shore of Lake Superior to work, whether they should fix up the old car or trade it for another. And if they do trade, as likely as not, Herb will be asked to go over and look at the car and see if it's all that it's supposed to be.

The women come to the Nyquists, too,

Would you

save this CHILD?

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especially when their husbands get drunk, as frequently happens, and go into a blind, fighting rage. When that happens the women in the Isle village usually gather up their children and, sneaking out into the night, run two miles into town to Herb and Jessie.

"We usually just take them up to Mother's hotel and get them a room for the night," Herb said, "and the Indian men all know that. But, drunk or sober, they will not molest their wives or children while they're in our care."

Although Herb and Jessie began to testify to the Chippewas who live on the west side of the lake about five years ago it was only about two and a half years ago that they became burdened enough for those in the Isle village to do something for them.

That portion of their ministry began when Rose Noonday, a plump, jovial young Indian woman who worked for them at the store packaging wild rice, found Christ as her Savior while in the kitchen of the Nyquist home.

When Herb jubilantly told his close friend, George Johnson, who is also burdened for the Indians, George said, "Herb, you're doing all your work on the west side and we're completely missing the boat here at Isle. Let's start a prayer meeting or Bible study or something out at the village."

When Rose Noonday heard about it she asked them to meet in her home. The Tuesday night meetings were an immediate success. George Johnson leads the Bible study while Herb and Jessie read the Scripture and guide the sessions of prayer. On occasion 25 to 30 have been in attendance at one of the meetings and every now and then their spirits are lifted by a soul coming to Christ.

It wasn't long after they started the prayer service that two little girls accepted Christ. And a few short weeks later George was stopped by Fred Noonday on the steps of the post office. "I'm tired of the way I'm living, George," he said frankly. "I want to be a Christian."

At various times in the past there have been sporadic attempts by local pastors to hold services in the village, but all of them ended the same way with the minister getting discouraged and stopping. For that reason an almost incessant dread has taken hold of the Indians that Herb and Jessie and George will quit, too.

The Nyquists have been able to reach all ages through their ministry: the very old and the very young, as well as some in their difficult teens.

Late one night some months ago a 17-year-old Indian girl and her 12-year-old brother came stumbling up the steps of the Nyquist home. They had run the two miles from the village into town.

"Mother's hurt bad," the girl gasped. "She's lying on the floor and bleeding something awful."

On the way out to the village in his

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See this month's Record Reviews for Wendell Loveless' Reviews on these recordings:

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I'd Rather Have Jesus
His Eye Is On The Sparrow

Curt Davis:
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Life's Railway to Heaven
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panel truck Herb learned that the father and mother, both drunk, had been fighting. The mother had a broken nose and, as the girl said, was bleeding terribly. (The doctor later told them that had they been ten minutes later in getting her to him she would have bled to death.) Since there was no doctor in Isle at the time Herb raced to Onamia with her and the two frightened youngsters.

Half way there the mother passed out and the daughter went into hysterics.

"You shouldn't do that," Herb said to her as he drove. "Look at your brother. He's back there praying. He's a Christian."

He talked to her about taking Christ as her Savior but she refused until they were on the way back after the doctor had treated her mother and pronounced her as out of danger. Then she broke down and confessed her sins and became a Christian.

Today she says, "Dad still shoves beer in front of me at the table. And I—I've got the craving for it yet, but I don't drink it. I'm through with that stuff." To another friend she confided, "I just don't know what would happen to us if the people from Isle didn't take such an interest in us."

> **The Bible without the Spirit is like a sundial by moonlight.**
> —*S. Coleridge*

Herb and the others have been concerned about that, too; not fearing that they would lose interest, for their hearts are with the Chippewas. But they know that a work built on an individual is as fragile as the health or life of the person himself. For that reason they leaped at an opportunity to organize as a mission under their denomination, the Conference Baptists. Now they know that, whatever happens to them personally, the foundations that have been laid will be built upon.

At present the work is going on just as it has for the past five years, although plans are under way to build a chapel at the Isle village and they are dreaming of the day when they can get a portable generator and movie projector so they can use Christian films to draw crowds in meetings on the west side of the lake.

Some have suggested that Herb and Jessie sell their business and spend full time in working with the Indians. But with this they disagree. Their business, which is dedicated to Him, gives them the very contacts they need to witness effectively. They are firmly convinced that, although they hold no titles or theological degrees and draw no salaries, they are already in full time Christian service, and have been since that day some five years ago when they first talked with Sam Nickaboine about his need for the Savior. END

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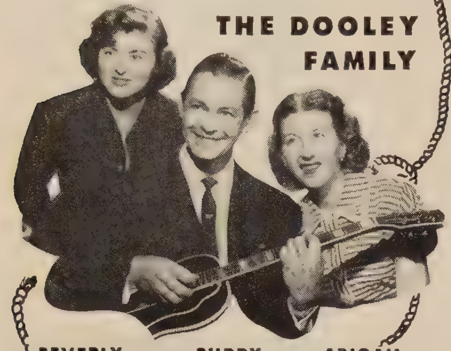

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The Mystery of His Way (Bob Nolan)
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CHAPLAINS

(*Continued from page 27*)

Answer: No. But actually I prefer to see Air Force chaplains get back into the community at the end of a three to six year period. Don't forget what I said about revival. These men need to get back into civilian life to meet the spiritual needs of the boys who have been mustered out of the Armed Forces. Because I don't believe all of our churches are meeting their needs, I want to see our former chaplains doing the job.

Question: Compensation is a minor factor, but for the record will you give us the salary figures for chaplains?

Answer: The monthly salary and allowances of a newly appointed First Lieutenant who is married is $401.44, married Captains receive from $476.52 upward and married Majors receive from $567.72 upward.

Question: Do you believe a stint as a chaplain would fit a man for anything other than a pastorate?

Answer: Definitely. The traveling he will do should give him a much broader appreciation of the needs for the Gospel in other parts of the world. If he doesn't get a missionary vision, certainly he has accumulated experience as an administrator. It is interesting to me, for instance, to note the many former chaplains among the new bishops appointed by the Roman Catholic Church.

> To suffer wrong destroys no one's soul, nay it improves the soul, even though it inflicts loss upon the body and property. But to do wrong—that destroys the soul even though it should gain all the world's wealth.—*Luther*

Question: Here is a question you may not want to answer. Is there any place in the chaplaincy for women?

Answer: I'll be glad to answer it. Perhaps there should be—but the fact is there are no regular posts for women in the chaplaincy at present. Remember, war is the business of men.

Question: Thank you, Chaplain Carpenter, for this helpful advice. Do you wish to add anything else?

Answer: Only this: No one in his right mind wants war. But we must be realistic. Communism has demonstrated that it can be deterred from further aggression only by a show of might. In order to keep our military might at its greatest effectiveness, we must be sure to give our men the spiritual conviction that might alone does not make right if God is not in it. That's why the men in our Armed Forces must have a sound spiritual basis with which to face life. And that's why chaplains are so important. END

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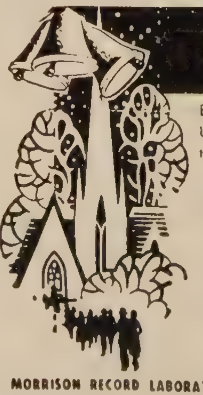

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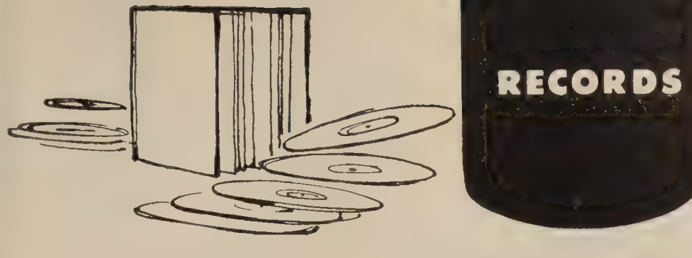

WENDELL P. LOVELESS
editor

FOR TEACHING OR YOUR LISTENING PLEASURE

London Records Are Tops

I JUST received some recordings from Great Britain via Canada. Talk about beautiful ensemble work! These really have it. In spite of the problems with duty and other things which always enter into imports of this nature, I sincerely believe in this instance it's worth it. Here's how I got them.

A representative of a Toronto music dealer heard my radio (disc-jockey) broadcast recently, when he was in Chicago. He wrote, suggesting that I might be interested in some of those recordings which they receive from across the sea. So I got a shipment and have used several of them on the air with exceptionally good response.

For instance, there is the Luton Girls' Choir, with orchestral accompaniment, singing *Count Your Blessings* (not the well-known gospel song, but a lovely one, nevertheless). They also sing two numbers on a 12-inch disc, *The Shepherd's Cradle Song* and Cesar Franck's grand *Panis Angelicus*. What sweet voices these are and how nicely they blend!

The mechanics of the recording which, incidentally, is on the Parlophone label, are excellent, too, particularly so in view of the fact that they were recorded in St. Paul's Cathedral in London. It is not easy to pick up this type of music in such a large "sound box" as that. There are others in this same set which are equally attractive. The Silver Chords Choir do two numbers, *On the Wings of the Morning* and *God Be With You*. The All-Britain Festival of Male Voices, combined with a congregation of 3,500 voices, sing *How Sweet the Name of Jesus Sounds* and *Jehovah Is King*.

Then there are some numbers on 12-inch by the Kirkintilloch Junior Choir which you must not miss. The singers have fresh young voices, which are exquisitely directed and blended. They sing Mendelssohn's *Hear My Prayer* (listen to the young soloist in this); and *He Shall Feed His Flock* and *I Know That My Redeemer Liveth* from the *Messiah*. Last, but by no means least, is a 12-inch by the Glasgow Orpheus Choir, doing the hymn *By Cool Siloam's Shady Rill*, and *All in the April Evening*. As the choir sings under the baton of Sir Hugh Roberton, the rich Scottish accent is heard everywhere.

■ Ruth Rodeheaver Thomas, has put *I'd Rather Have Jesus* (Bev Shea's song), and *His Eye Is on the Sparrow* on both 10-inch, 78-rpm, and 45-rpm. She records for Rainbow Records, of course, and I hope that she keeps them coming for a long time, for there are few soprano voices with the pleasing quality, the flexibility, the range and the perfect control in the high register, which this woman has.

Speaking of Rainbow Recordings, I want you to meet an organist who does a fine piece of work in several numbers under this label. His name is Curt Davis, and I have before me six sides which I'm sure you'll like. His work is not flashy, but solid and always in good taste. He does *Beyond the Sunset* by Virgil and Blanche Brock, *Life's Railway to Heaven, The Lord Is My Shepherd* (Koschat), *On the Jericho Road, Ivory Palaces* and *The Holy City*. Rainbow is doing a fine job of pressing these days.

■ I have expressed myself before concerning my appreciation of the recordings by the Humbard Family. Now, along comes a new one under the White Church (Sacred Records) label, in which Maude Aimee Humbard sings two numbers, accompanied by the other members of the family. They are both very well done. One is a cleverly conceived song called *The Little House on Hallelujah Street*, rhythmic and inspirational. The other is *We'll Talk It Over*, equally rhythmic and exceedingly good listening. This singer has a smooth voice with real color and her enunciation is well above the average. I hope we'll get more of same.

■ Here's another lovely voice, recording two songs for Psalm Records, one of the newer producers of sacred recordings. Betty White Gilchrist does *Beneath the Cross of Jesus* and *O Jesus, I Have Promised*, both of which are beautifully done. Marjorie Bradbury does a most satisfactory job of organ accompaniment. Keep your eye on Psalm Records, for I believe that they are going places in the field of quality workmanship and production. Recently I had a talk with Dick Garvin, the boss man, and I have been much impressed with their ideals and objectives. If the Christian public really appreciates high fidelity workmanship, this oufit is certain to be most successful. They are assembling a fine group of musical artists, too, and great things should be in prospect for them.

■ If you like a trumpet, expertly played, you will like Sharon's four numbers by Art Atwell, accompanied by Wanda Howard, organist, and Laura Reimer at the piano. Before his conversion, this trumpeter played in some of the leading commercial studio orchestras in Hollywood. Now he is using his talent wholly for the Lord. He is teaching music at the Bible Institute of Los Angeles and is out in gospel meetings much of the time. His professional touch is readily heard in the four numbers, *Jesus Is All the World to Me, Christian March, Preach the Word, Wonderful Grace of Jesus*.

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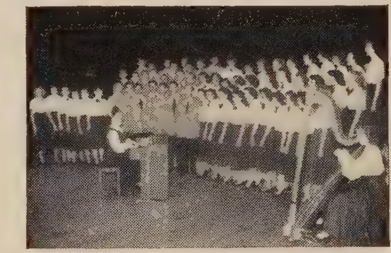

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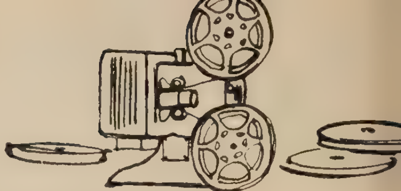

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Large Screen

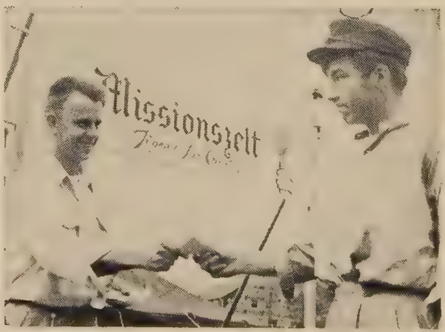
THE SIZE of the screen in film presentations is very important. Too often we buy expensive projection equipment, which is most necessary, but we cut the budget on the screen. The larger the screen the greater the audience participation and the returns on our film rental investments. The commercial film industry, cognizant of this, has gone in for giant panoramic screen and wide screen projection.

One manufacturer of 16mm equipment has developed a new lens that will give wide screen projection. However, it will be some time before this can be marketed. Charts for the screen and lens of the size necessary for your place of exhibition are available through the screen manufacturers. However, do not interpret these too rigidly. Always use the largest that is most practical for your location. This is the least we can do for the greatest returns in winning others to the Lord Jesus Christ.

■ An exceptional film that will bring exceptional results is the recent release of Gospel Films, Inc., filmed in Germany, entitled *The Great Light.*

Invited to join the secret underground neo-Nazi party, Karl Ludwig is faced with many problems. Returning from a secret meeting he passes a gospel tent where Rev. Reinhold Barth is the evangelist. Here he is handed a tract from which the film gets its name, *The Great Light.*

The leader of the secret party, Kohlmacher, warns Karl he must sell his soul for this thing and take the party vow. Coupled together with the threats of the secret party and the conviction of the Holy Spirit, Karl is sorely distressed. After a chase by the secret party agent he is given notice to appear at a special meeting where they plan to do away with him. When his name is called to take the vow, he makes a dash for freedom. The agent and the leader of the party come to his home and, knowing where he normally sleeps, throw a hand grenade through the window. The ultimate happens—his mother is killed in his place.



Neo-Nazi party invites youth to join.

Harry G. Bristow, Jr.
editor

ids Results

While recuperating from injuries received in the blast, Karl is visited by Rev. and Mrs. Barth. Here it is emphasized that his mother died in his place, but "someone else died in your place too, Karl—the Lord Jesus Christ."

This production with a good plot and tense intrigue is worthy of my highest recommendation. The film will have unlimited use from Intermediate age up. Youth rallies will find this film a great tool to win others to the Lord Jesus Christ. Running time 55 minutes, black and white.

▪ A new set of filmstrips on the "Life of Christ" has just been released by Church Craft. The filmstrips include a map study of the life of Christ, together with the highlights of the Savior's life and the birth and ministry of John the Baptist. Excellent informative guides are supplied with this set. This set of filmstrips should be included in every church library as a valuable resource for teaching. 24 35mm filmstrips in color. Sale.

▪ *Song of the Harvest,* a Westminster Films production, is a documentary film telling the story of the ministry of the Biblical Research Society which includes literature (tracts, booklets and books), personal work, radio, branches, training institutes, conferences and magazine. This is a promotional film and will have limited use, primarily to those interested in this work. Running time 20 minutes, color.

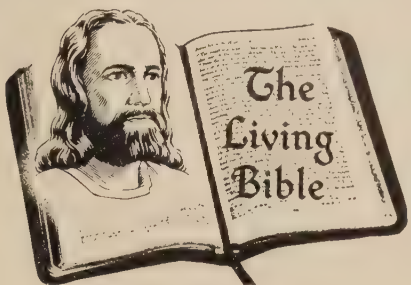
▪ Moody Bible Institute has launched into a new type of film production listed as *David and Saul,* a Bible adventure with Mr. Fixit. Timmy, a young boy, seeks refuge in Andy's Fixit Shop from the boys who had tried to gang up on him. Timmy says, "I'll get them one by one . . ." With this Andy seizes the opportunity to teach the boy a practical lesson through the Bible story of David and Saul.

The story is of David who had found favor with God and the people. But King Saul, who had turned his back on God, became very jealous and endeavored to kill David. Several times David had the opportunity to kill King Saul. But David, having committed himself to God, did what he felt the Lord would have him to do and refused to kill the king.

The story then turns to the Fixit Shop and Andy continues, "You and David have the same heavenly Father but there was no trouble in seeing who David belonged to. How about you, son?"

Timmy replies, "Sure, I see what you mean."

With this Andy exhorts the boy to go out and get those boys. "Bring them in



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one by one and we'll tell them about our wonderful Lord."

Modified animation and narration is employed to tell the Bible story. This is surely a much needed film. I like the biblical story with the practical everyday application. The film will find its greatest use with the Junior and Intermediate age groups. Running time 15 minutes, color.

■ A film sure to have a good reception is the production entitled *The Way Out*, produced by Missions Visualized. It is the story of a young man, Al Johnson, who wanted to make easy money. He thought he had all the answers and became more cocky when he successfully evaded the law after his part in two robberies. But an invitation to attend a Youth for Christ rally started a chain of events that made him a "new creature." At the rally he met Beth, a consecrated Christian girl, with whom he falls in love. Under false pretenses that he is a Christian he marries the girl.

For two years he is able to put on a good front, but at their home one evening he reads a gospel tract which the Holy Spirit uses to bring him to a realization of his need of a definite personal experience with Christ. Something happened that day in Al's life. Consequently, he told the truth to those to whom he had lied. He returned money he had acquired unlawfully. Regardless of the ultimate consequence, he publicly confessed his part in the robberies and made payments on that which he had stolen.

This true story made a terrific impression for the Gospel in the community where it transpired. The film itself will leave a great impression too. This film is highly recommended for young people. In fact, any evangelical group can make good use of it. Running time 40 minutes, black and white.

■ The story behind the winning of the 1952 CHRISTIAN LIFE International Sunday School Contest by Iglesia Biblica church in Guatemala is found in the film *Vision and Victory*, a Missions Visualized production. The film gives an opportunity to meet Robert Walker, CHRISTIAN LIFE editor.

A native young man of Guatemala is the main character of this film. He had studied to be a doctor but God intervened and he yielded his life for full-time Christian service. His ministry was teaching, evangelism and pastoring Iglesia Biblica, which was established through his preaching in homes, parks and street meetings. The energetic leadership he gave helped the Sunday school to jump from 239 to 646.

The film has many interesting parts such as the religious pageantry of Guatemala and student parades combatting Communism. All in all the film reveals the wonderful ministry of Central American Mission, Inc., which is distributing the film. The message should serve as a missionary challenge and will be of interest to all Sunday schools who are participating in the International Sunday School Contest. Running time 30 minutes, color.

■ By far the best musical film to come from C. O. Baptista studios is the film, *The Touch of the Master's Hand*. The film features missionaries Mr. and Mrs. Robert Neighbor. Contained in the film are rendi-

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tions of the hymns, "The Sympathizing Jesus," "Why Not Now," "Savior Like a Shepherd Lead Us," and "Nothing but the Blood." The music is rendered through musical glasses, piano, violin, vocal and the "violin of love," a 14-string instrument made in 1759.

Wendell Loveless concludes the film with a dramatic recitation of the poem, "The Touch of the Master's Hand." I suggest that the film be used in conjunction with a dramatic film. Running time 25 minutes, black and white.

■ A new Christmas film is now available entitled *The Greatest Gift.* This is a Concordia release taken from the "This Is the Life" series.

A Bible story book given to Freddy Fisher for Christmas is the cue for Grandpa Fisher to read the Christmas story to Freddy and the family. The story of Christmas is then enacted on the screen in biblical drama. The film is concluded with the Fishers welcoming the carolers as they sing "O Come All Ye Faithful."

This film is highly recommended. It will surely be well received for the practical exhortation to keep the Lord Jesus Christ in Christmas. Running time 30 minutes, black and white.

■ For the benefit of our readers we would like to list the Christmas films available. Cathedral Films—*Holy Night, Child of Bethlehem;* Family Films—*Guiding Star, Birth of the Savior;* Church Craft—*Brightest Night;* Concordia—*Greatest Gift;* American Bible Society—*The Nativity;* United World —*Prince of Peace;* Foundation Films—*A Savior Is Born.*

All of these films are highly recommended and can be secured through your local library.

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But against this black picture of eternal death is the promise of God to all who accept His Son.

"For God sent not his Son into the world to condemn the world, but that the world through him might be saved . . . Believe on the Lord Jesus Christ and thou shalt be saved."

If you have not already done so, we urge you to accept Christ as your Savior. Write us if you have any questions. Your letter will be given our prayerful attention.—Editors.

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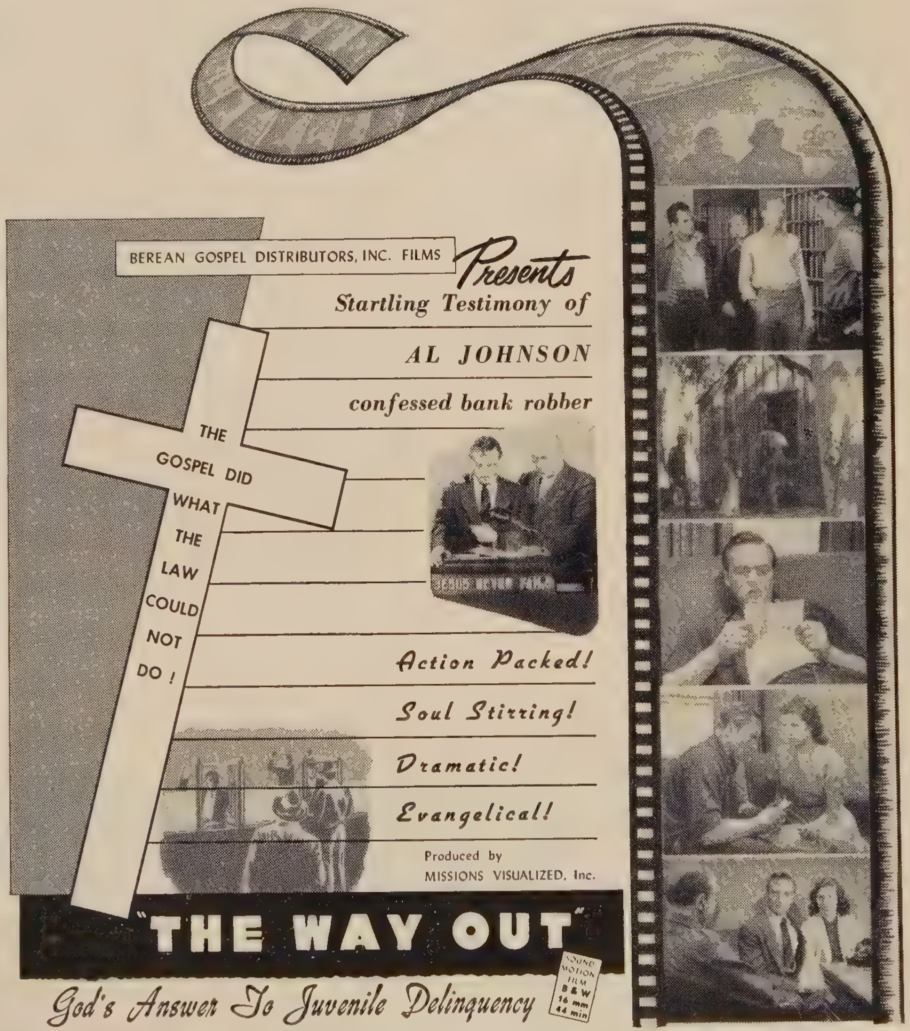
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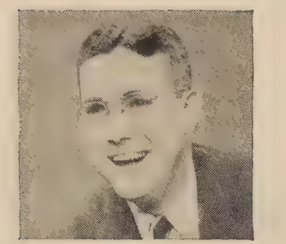

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THANKSGIVING

(*Continued from page 31*)

cession. But like John, the disciple, whom Jesus dearly loved, He knew that the only prayers God was able to answer were those offered in accordance with His mind and will (I John 5: 14, 15).

Wherever we are on Thanksgiving day, there should be among our praises the expression of gratitude to God for the way He has heard our cries and has graciously undertaken for us.

Will we, however, thank Him for unanswered prayers as well as for the answered ones? Jesus thanked His Father because He heard Him always (John 11: 42). But in Gethsemane He prayed three times for the removal of the bitter cup, yet was left to drain its dregs.

Although sometimes it is hard for us to take "no" for an answer, yet He knows what is best for His own, and He answers prayer, not according to our intelligence but according to His own.

Christ taught us to be thankful for the sorrows of life. Grateful submission to the "sweet will of God" was never more evident during Christ's earthly life than when in the Garden He faced the grim fact of Calvary and accepted it as part of the divine will for Him. "He took the cup, and gave thanks. . . . And He took bread and gave thanks" (Luke 22: 17-19). Remembering that the cup symbolized His out-poured blood and the bread symbolized His broken body, we realize something of the blessed acquiescence of Jesus to the shame, sorrow and sacrifice of the Cross.

Can *we* do this? Is a cup of sorrow ours? Are trials, adversities, special testings, separations ours? Is there a tendency to question God's love and wisdom in permitting such a cup of anguish to be placed in our hand? We should think of Him Who took His cup, and, considering the greatness of His cup, we will drink our cup with gratitude.

How relieved we are to know that Paul wrote, *"In* (not *for*) everything give thanks." In the darkest, most perplexing hours of life, we can give thanks for what He permits, for such is always best for us. His choice is always "choice."

Christ taught us to be thankful for physical benefits. Ever grateful to others, Jesus expected to be paid back in His own coin. He looked for those whom He blessed to do unto Him as He had done unto them. But the gospels record His experience with the ingratitude of the human heart. Many forgot to praise Him for His goodness and His wonderful acts on their behalf.

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priests, and as they went, the miracle happened. All ten were cleansed of their foul disease. But only one turned and gave thanks for the immediate healing received.

Disappointment, however, was Christ's when, looking into the face of one grateful, delivered soul, He said, "Where are the nine? There are not found that returned to give glory to God, save this stranger" (Luke 17: 16-18).

What base ingratitude it was to benefit by Christ's healing power, yet fail to recognize the One bringing benefit to rotten bodies! Only one out of ten had grace to say, "Thank you, Lord;" and sadly, the percentage still holds today.

Are we a relative of the stranger or of the nine? We should not wait for another Thanksgiving day to come before thanking God for restored health or for physical wholeness and soundness of mind. Because He is the Lord of the body, we should thank Him this very moment for the use of our faculties. If, on the other hand, He has permitted physical ailments to be ours, then we should remember Paul and his thorn in the flesh, and of how he proved the sufficiency of divine grace as bodily suffering continued.

Then, Christ taught us to be thankful for temporal mercies. Our grateful Lord instructed men to believe that all good things around them were sent from heaven above and that God deserved praise for its bounty. Such a philosophy was acted out when, "taking the seven loaves and the fishes, He gave thanks" (Matt. 15: 36). Jesus never deemed the common, ordinary mercies of life as being unworthy of thanks.

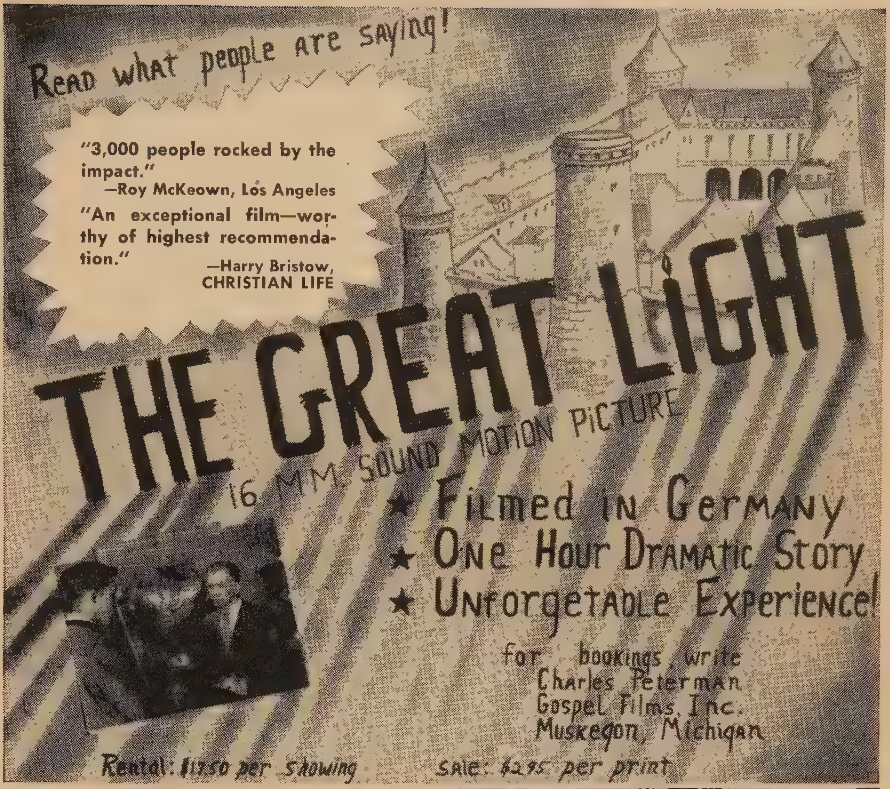
Grace at meals these days, however, is somewhat rare. Even some professing Christians sit down in restaurants and take their meal without bowing their heads to give thanks. They give no recognition of God as their Provider. How ungrateful!

Only an understanding of our utter dependence upon God for the food we eat, the water we drink, the air we breathe, the money we spend and the clothes we wear can beget thankfulness of heart.

Robert Burns, the Scottish bard, used this quaint "grace" at meals:

Some hae meat, and canna' eat,
And others eat that want it,
But we hae meat, and we can eat,
So let the Lord be thank't.

If we cultivate the habit of praising God when we sit at the table, receive temporal mercies for physical needs and enjoy a good night's rest, our gratitude will bring double pleasure as we use what God provides. "Praise God from whom all blessing flow" and there will not be lacking the bounty of heaven we constantly need. END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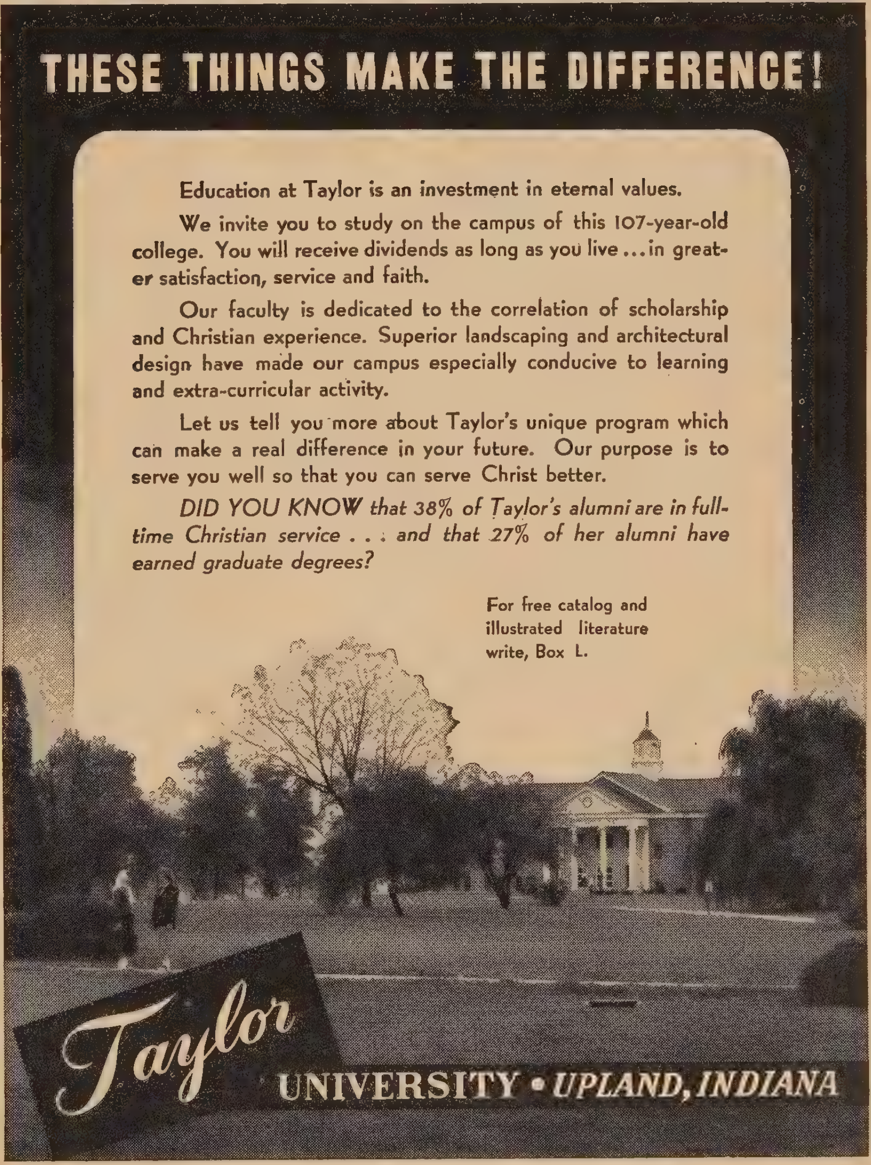
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DISCORD

(*Continued from page 37*)

But she did not intend her words to sting.

"I thought you would understand, Eloise. I am not going to change my stripes. God has done more than that. He has put a new heart in me. My friend made very clear to me that I was now a new creation in Christ, not just a remodeled reject."

The waiter arrived with the appetizer tray. When they were alone again, she did not know where to pick up the thread of conversation that had been cut so sharply. Feeling deprived and lonely, Eloise ate in silence not daring to look at Michael. Michael started talking of his "new birth" but couldn't find a door open to receive his words.

Going about her household duties with Michael away at the office, Eloise was constantly rehearsing conversations with Michael. She alternately vindicated herself and persuaded him that, after all, he wasn't cut of religious material. In her imagination she had full control. But when Michael was near, she was forced out of her cover of unreality and made to face his changed life.

Every evening he would sit with her before the fireplace and read to her from his new, still unfamiliar, Bible. Many times she would help him find certain passages or remonstrate his eagerness with, "But Michael, I have known that since I was a little girl." She even related interesting sidelights of the Scriptures, pleased that she could display her knowledge of the Bible. But when Michael closed their devotions with prayer, her soul shrank within her. Here he was not seeking and laboriously finding. Here he knew the way perfectly. And it was she who was blindly groping after him, too proud to ask the way to God.

Michael had joined a luncheon club of businessmen who went throughout the city, aiding Christian ventures. Tonight Michael was going to a rescue mission, while she was working on a new score for rehearsal. Inwardly she was thankful that the entire afternoon and evening could be spent without interruption. When the phone rang, she wanted to ignore it, but its persistence finally brought her out of her studio.

"Eloise, I'm glad you relented. I shouldn't be disturbing you." Michael's voice was so earnest Eloise laughed.

"Well, I suppose I could spare two and a half minutes since you were so faithful at the other end of the line."

"I'll take only one minute now, honey, but with it I am putting in a bid for your evening."

"My evening? Impossible!"

Michael continued: "Bill Watson had an emergency operation this afternoon and won't be able to sing tonight. We're stuck for special music."

"Oh-h?" The tone of her voice carried no interest. "Sorry."

"Please, Eloise, would you . . ."

"Me? I can't even afford the time it takes to talk about it." She spoke rapidly. "You must find someone else."

"I'll try elsewhere, but I did want you."

Back in her studio she couldn't apply herself. Re-echoing in her ears were the words, *I did want you. I did want you.* Nothing went right. *I did want you. I did want you.* Suddenly she went to the phone.

"Michael, you've disrupted my day. I might as well give you my evening too—and I don't think I really mind."

★ ★ ★

The strength of a Christian congregation is greatly influenced by the homes in which its members live.

—Rev. Armin C. Oldsen.

★ ★ ★

The clock on the bedside table marked the hour of three when Eloise decided to sit out her wakefulness in the living room. It had been four hours since their return from the mission. Silently, lest she disturb Michael, she donned her robe and slippers and closed the bedroom door after herself.

Eloise looked out on the sleeping city. The words she had heard that evening came back again: "What shall it profit a man if he gain the whole world, and lose his own soul; or what shall a man give in exchange for his soul?" No wonder she could find no rest from them. They were written for her.

Dear God, what can I give for my soul? The beauty of the night was as a terror to her, the shafts of moonlight only lighted her barrenness. She drew back into the shadows, trembling. *I have nothing to give.* Her hand reaching back into the dark for support touched the arm of her violin. Nervously she lifted it to her chin. She had poured her soul into its resonant little body. Now it must speak for her. She drew the bow across the strings and stepped into the shaft of light once more. The music was there, clear and soft on the night air.

Just as I am without one plea
  But that Thy blood was shed for me,
And as Thou bidst me come to Thee
  O Lamb of God, I come, I come.

Sobbing the last words, Eloise knelt where she was, "O Lamb of God, I come, I come."

And then Michael was there holding her. "I heard the music, Eloise, and I knew. You have never played like that."

They stood together, the moonlight casting their long shadow into the room.

"The Master was holding the bow, Michael. The music was His, but the words were mine." END

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WORLD'S GREATEST MISSION FIELD

(Continued from page 24)

viously Wyrtzen crowded 40,000 into Yankee Stadium. He conducts a Friday evening Bible school for converts in downtown New York, a summer camp in the Adirondacks and speaks weeknights all around the eastern seaboard. Including the 46 missionaries his organization supports, his present total budget per week runs $5,000. Several evangelical leaders feel Wyrtzen is making the most aggressive evangelistic effort in metropolitan New York.

Spiritually uplifted by the rally, the Christian businessman heads around the corner to an address he was told to look up by fellow Christian men in his home town, and finds a crowd of soldiers and sailors in a Christian atmosphere. This is the Christian Business Men's Committee, listing 153 members, who since the outbreak of World War II have operated a Victory Center for service personnel.

In a recent month more than 400 made professions of faith in Christ, bringing the all-time total decisions to 26,000. More than 180,000 have visited for the first time. In addition, CBMC conducts summer open-air meetings, luncheon in a different location each day, some for fellowship, others to win the business executive for Christ.

CBMC Director James Plummer devotes as much time to the work as he does to his investment brokerage. Other key leaders include John Henry Adams, president of a food-distributing company by that name who was CBMC president when the Victory Center was fathered, Richard Woike, president of Manhattan Casualty Co., and Robert Swanson, head of Thomas Bakeries.

Granddaddy of New York Christian businessmen, 80-year-old lawyer James E. Bennet serves on the boards of more than 25 Christian organizations. He laughingly claims the reason so many groups invite him to serve is the desire for free legal advice. But that doesn't explain why he is sought after as speaker for youth rallies and Bible conferences. His most famous case was his defense of the Bible in court against an atheist. He succeeded single-handed in having the case thrown out of court, a verdict in favor of the Bible. Strong believer in separation from modernist-tainted denominations, he writes Sunday school lessons for the American Council *Beacon*.

After briefly browsing around the Victory Center our New York visitor heads for his hotel. In the Times Square subway station he spots a Bible verse poster, "Let the wicked forsake his way and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy."

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He notes it was placed by the New York Bible Society. Should he drop in at the three-story Gothic building, just a few blocks from Times Square, he will discover that the New York Bible Society, whose general secretary is David J. Fant, is probably the oldest of the city's evangelical organizations.

Founded in 1809, it has in its 142 years of existence distributed more than 34 million copies of the Scripture in whole or in part. Twenty trained agents gave out three-quarter million portions last year in more than 60 different languages, including three in native African dialects, at the harbor, in immigration, hotels, hospitals, jails and to the blind.

A year ago it added the ministry of scripture-text posters in every subway station in the city. The 210 million potential monthly subway riders cannot help noticing their bold-type message on circus-size sheet, easily read across the tracks or from the cars.

Observance of the Bible Sunday the second Lord's Day in December has been observed since 1809, and though now pushed by the American Bible Society, also with headquarters in New York, original impetus came from the New York Bible Society. Incidentally, the American Bible Society, which handles the same work in the U.S. and its possessions, leaves all responsibility for free distribution of the Bible in the five boroughs to the N. Y. Bible Society. Through the years many remarkable stories of God's workings have accumulated in the Society's files.

As he sways on the lurching, noisy subway, our visitor-friend notices a tract someone has left on the seat. Picking it up, he notes its colorful cover, excellent layout. At the bottom, "American Tract Society," gives him another address in mid-Manhattan he must visit. When he does, he will learn that this venerable organization since its inception in 1825 has circulated enough tracts to circle the globe eight times.

Executive secretary Henry Perry has announced that its 155 different, attractively done, constantly-added-to tract titles (no books) went over 12 million distributed last year. Mme. Chiang Kai-Shek personally requested and thanked the Society for its tracts in Chinese. For 83 years incoming West Point classes have been presented with Bibles by ATS.

Our New York guest finally reaches Hotel Salisbury which also houses Calvary Baptist Church and is the favorite hostelry of many Christians visiting the city. In the lobby he strikes up a conversation with a stranger who asks, "Did you see 'Story Time for Boys and Girls' on TV this evening?"

Evidencing interest, our visitor learns about New York Child Evangelism Fellowship directed by "Uncle Win" Ruelke, who resigned the assistant pastorship of Calvary Baptist Church in 1944 because

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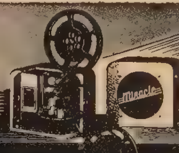

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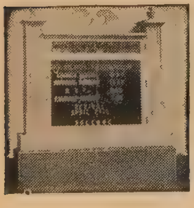

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of the burden of New York's thousands of ungospeled children.

On a less spectacular fashion than the Word of Life youth effort, but nevertheless very effective, Ruelke has engineered a movement which now reaches 125,000 a year through 340 Good News Clubs, 127 summer vacation schools, 60 released time classes, a summer camp and handicapped children's work. In addition he directs a nine-year-old radio program.

Most far-reaching of all, his TV program, "Story Time for Boys and Girls," only Christian telecast in the Metropolitan area for children, has climbed to top spot on the Nielson rating.

With at least a million sets tuned its way each Saturday supper time, it can claim the largest TV audience in New York at this hour. Moving stories of children as totally ignorant of the Bible as heathen boys and girls are almost an everyday experience with his 17 full-time staff members. Recently, one of his workers going from bed to bed in a children's hospital, led to Christ a 12-year-old boy who never before had seen a Bible.

After his enthusiastic dissertation on Child Evangelism Fellowship, the stranger turns to an evaluation of the city's churches.

Due to the mammoth population, no one church can make much of a stir against the endless swarm of man flow. In fact, most Christian people of the metropolitan area, if asked to name five outstanding fundamental churches, doing a top-notch job, would fail.

Calvary Baptist, with its central location opposite Carnegie Hall, is perhaps the most widely known New York church in evangelical circles. With its broadcast of morning and evening Sunday services, which began March 4, 1923, Calvary boasts the oldest continuous religious program in the world. Playing host to such conferences as Moody Bible Institute's, recent International Congress on Prophecy, World Vision Week and opening its door to speakers from most every major faith work gives it far more prominence than the average church.

The church which began in 1846 has been served by such pastors as Dr. John Roach Straton, Dr. Robert Stuart MacArthur, Dr. Will H. Houghton, Dr. William Ward Ayer, and its present leader, genial, in his middle 30's, Dr. John Summerfield Wimbish. Over $4,000 must be raised every week to meet expenses.

Turnover of membership, which stands now at 1,300, is rapid. A large percentage of Sunday attendants are visitors. Said one officer, "If a person remains at Calvary 10 years, he's an old member." This transient flux makes Calvary more of a preaching center than a local church.

Near Columbia University stands staid Broadway Presbyterian Church, pastored by Dr. John H. McComb, well-known because of his services on the boards of many interdenominational activities. The church recently celebrated its 127th anniversary. During the last 40 years at its present location, its pastors have packed a gospel punch for university students who frequently attend.

A simply constructed building nestled mid towering skyscrapers houses the Gospel Tabernacle, built in 1889 through the foresight of Dr. A. B. Simpson, founder of the Christian and Missionary Alliance. As early as 1900 the Tabernacle gave $100,000 a year for world evangelization, a burden still carried by the congregation which in the last five years has sent out 16 of its own young people to the foreign field.

> **I find nothing in my Bible to indicate that a nation is blessed because it is governed by a king, or by the rich, or by the laboring class, or by the people themselves. But I do know that there is a passage in the 33rd Psalm which says, "Blessed is the nation whose God is the Lord."—*Rev. Armin C. Oldsen.***

Forty-five-year-old Glad Tidings Tabernacle under lady-pastor Rev. Marie Brown, situated near Pennsylvania Railroad station, does an effective job according to the consensus of evangelical opinion. It is associated with Assemblies of God, broadcasts Sunday morning, gets a large crowd most any time it opens its doors and gave $200,000 to missions in the last five years.

Another well-known downtown Manhattan church is First Baptist, associated with the General Association of Regular Baptists. Pastor Dr. Arthur Whiting was preceded by such pulpiteers as Dr. I. M. Haldeman and Dr. William Pettingill.

In Brooklyn the Baptist Temple continues to draw fairly large Sunday congregations, especially at nights when its pastor, Dr. James McGinlay, favorite conference speaker known for his wit, Scotch brogue and pungent presentation, speaks on popular subjects. McGinlay gets a good hearing on his Sunday afternoon broadcast.

Strange as it may seem, rare is the Sunday school that tops 300 in attendance in the whole New York area. But Trinity Lutheran in Brooklyn, aggressively evangelical, runs around 1,000.

A unique church, composed solely of converted Catholics, around 60 in number, Calvary Church of the Brethren, is shepherded by Rev. John M. Musto.

Salvation Army holds open-air meetings from its Brooklyn citadel. Its 14th Street, Manhattan, headquarters also holds many gospel meetings and operates an active missing persons bureau. Its re-

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lief department helps National Association of Evangelicals with its relief processing.

Our visiting businessman also learns that if he were to proceed down famous Fifth Avenue he could visit three popular, fashionable churches that progress from orthodox to liberal.

Fifth Presbyterian where Dr. John S. Bonnell holds forth, packs the people in. Bonnell, evangelical of a milder stripe, also is regular speaker on National Vespers, National Council of Churches' network sustaining broadcast.

Farther down the avenue, Dr. Norman Vincent Peale, of Marble Collegiate Reformed, dishes out his Dale Carnegie psychology without gospel emphasis, the same sermon to both morning and afternoon audiences, always crowded.

Still farther down, Dr. Ralph Sockman, usually considered liberal, addresses large congregations at Christ Methodist Church. On Riverside Drive, famed Riverside Church, former citadel for influential liberal Dr. Harry Emerson Fosdick, is generally counted liberal, though many claim his successor, Dr. R. J. McCracken, borders on the orthodox.

A stir was made among New York's Episcopalians two years ago when Rev. Bryan Green, English rector, led a preaching mission at the Cathedral of St. John the Divine. Boosted by advertising such as billboards across the front of the cathedral, the services were jammed with crowds up to 10,000 every night, with an estimated total of 42,000.

Summing up church influence, no one individual congregation makes much impact on the city. Core of New York's evangelical work is a host of small fundamental churches doing a good job in a quiet, consistent but unimpressive way in their own communities.

Expressing thanks to his informant, the visiting businessman buys a newspaper and goes to his room. Knowing there is no Christian radio station in New York, he is pleasantly surprised in scanning Sunday's programs to see that if he wished to remain in his room all day he could enjoy an almost continuous reception of gospel programs from early morning to late at night. Although many are nation-wide hook-ups pumped in from other parts of the country, he notes at least two originating locally that he wants to hear.

Up in good time the next morning he tunes in Erling C. Olsen, Wall St. broker whose straight-forward Bible-teaching Sunday messages have been carried by the air waves for 19 years. After morning service at Calvary Baptist and a quick lunch at the automat, he hurries to his room to listen to the militant voice of Dr. William Ward Ayer on "Marching Truth," a program which in its two years has gathered a large audience.

Ayer's striking delivery familiar to the

Metropolitan area from his Sunday morning and evening sermon broadcasts for the 14 years he served as Calvary Baptist Church pastor, helped earn for him the title of Manhattan's third most popular person a few years back. A poll taken by WOR, Mutual outlet, placed him above most metropolitan dignitaries, preceded by only Cardinal Spellman and Eleanor Roosevelt.

Again perusing the radio and TV page, our friend learns that Bellerose Baptist Church broadcasts an hour of its evening service including a message by Pastor Edgar Reibetanz. If he could get near a TV set he could view two Christian telecasts, "Life Lighthouse," directed by the Anderson Ambassadors who also conduct Saturday night youth rallies in Brooklyn called the "Jubilee," and another sponsored by Clinton Ave. Presbyterian Church, Newark, Rev. Raymond Coddington, pastor.

★ ★ ★

If any man's life at home is unworthy, he should go several miles away before he stands up to preach, and then, when he stands up, he should say nothing.—*Charles Spurgeon*

★ ★ ★

Every live Christian telecast in the area originates outside New York City in Newark's WATV, including Ruelke's "Story Time for Boys and Girls." However, WATV's tower will soon be moved to the top of the Empire State Building. At least three different sets of daily morning devotions can be heard during the week, all beamed into New York from across the Hudson in New Jersey.

Monday finds the visitor engrossed in business, but free at night he heads for St. Luke's Evangelical Lutheran Church, not far from his hotel.

Here he joins 1,000 people who are present each week to hear Dr. Donald Grey Barnhouse in his Monday evening Bible class.

Back in the hotel lobby he picks up a copy of the *Watchman-Examiner* someone has dropped. Glancing through it he sees that its editorial offices are in New York and its editor, Dr. John Bradbury, a well-known Baptist leader, presided at the sessions of the International Congress on Prophecy.

Tuesday night he drops in at Jerry McAuley Cremorne Mission near Times Square. Invited to the platform he gives his testimony but is deeply stirred as he hears derelicts recently redeemed tell of victory over drink. The mission does a full restoration work including housing, feeding, clothing, job procurement, daily and Sunday Bible lessons as well as a nightly service.

Superintendent Joe Killigrew, an alcoholic himself until six years ago, was made leader just two years to the very day after he wandered into the mission and was converted. More than 2,000 men made professions of faith last year,

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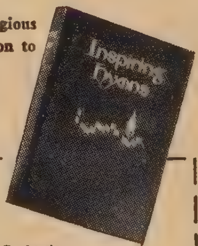

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many of whom are now gainfully employed.

Another famous human salvaging depot is Bowery Mission, curiously enough underwritten by *Christian Herald,* liberal-hued religious magazine edited by Dr. Dan Poling, one-time considered an evangelical. A full restoration job is also done here under Superintendent George Bolton, who was saved at McAuley Cremorne Mission, serving there as superintendent before coming to Bowery.

Another of the dozen or so rescue missions is the first mission in the world, the McAuley Water St. mission, started by the converted river-thief whose name it bears, now superintended by Ludwig Armerding.

> **The happy recklessness of faith is founded on an appreciation of the fact that the needs of the soul for faith, courage, hope and forgiveness of sins can be satisfied only as God bestows His blessing out of love for Christ's sake.—*Rev. Armin C. Oldsen.***

Also operating since before the turn of the century is the Rescue Mission Society in the heart of Chinatown with Rev. Howard Wade Kinsey as superintendent. Meanwhile, God's Lighthouse led by William H. Lothrop aims at starting seamen aright on land.

A unique telephone ministry with 300-600 calls a day over two phones asking for an important message and receiving a gospel verse in reply has been carried on for twelve years at St. Paul's House by Daddy Hall, retired Episcopalian rector, until his death. Today his successor, Creighton Dunlap, carried on.

With more than a quarter of the population Jewish, naturally more Jewish missions exist than in other cities—15 at least, all evangelical in emphasis.

Oldest and probably widest known is the American Board of Missions to the Jews, founded by the late Joseph Cohn, Sr. Unfortunately, however, in recent years this mission has fallen under somewhat of a cloud.

New York Gospel Mission to the Jews on New York's lower east-side was founded around the turn of the century by Bernhard Angel and his wife, and since 1925 has been directed by their daughter, Ruth Angel. Activities include public meetings, visitation, Scripture distribution in connection with the New York Bible Society.

Herman House, likewise in downtown east-side, maintains a reading room, conducts meetings and personal work. The Conservative Baptist Home Mission Society supports Rev. and Mrs. Nicholas Lasko in their daily rounds at house-to-house visitation of Jewish homes. The Christian and Missionary Alliance spon-

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sors the Messianic Center in the Bronx under the direction of Rev. D. W. Byers.

With a little different approach, "Message to Israel" broadcasts appeal directly to Jews rather than promote the help of Christian people. Because of this, practically every New York station has thrown them off, indicating the strength of Jewish pressure in New York radio circles. Since Rev. Coulson Shepherd transcribes his message through 56 stations, it is not strictly a New York ministry. Radio men estimate the New York and area audience runs around one-third million, judging by the many responses to their offer of the Prophecy New Testament to all who write in.

Next night, Wednesday, our visitor attends a little Spanish mission, trying to learn as much as possible about the efforts made to reach various foreign groups. He is told that small attempts, mostly by individual denominations, have been made to reach the different racial sectors. The Baptists have established works among Spanish-speaking people. The Alliance, as well, has two organized churches and four other testimonies to the Spanish, now led by godly men of Spanish extraction. Probably most live work among the Italians is done by the Pentecostals. There is a small fundamental French church.

A wide-awake Chinese center led by Mrs. Eunice Fung Lewis and Rev. George Cole, former secretary to China forced out by the Reds (see CHRISTIAN LIFE, February 1952), carries on a full program of visitation, tract distribution, newspaper advertising and children's classes. Sunday afternoons a large group of non-English-speaking Chinese receive a message through an interpreter.

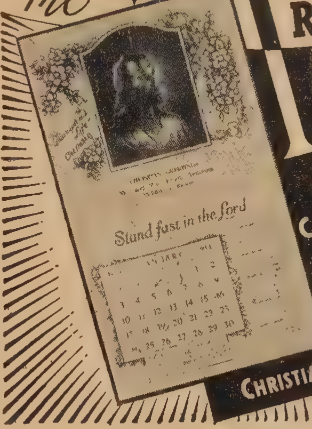
Among the three-quarter million Negroes, only a small percentage are churched, many belonging to typical Negro churches. "Soldiers of Christ" broadcast backed by the Alliance does an effective work among Negroes.

On his way back to the hotel our visitor rejoices over the many small efforts being made to reach foreign groups, but when he ponders the vast numbers of so many nationalities, he realizes that very little effort has been put forth to evangelize the dozens of foreign mission fields right on America's doorstep.

With a couple of free hours Thursday noon he drops into the historic Fulton St. prayer meeting, which has been in session daily for 96 years. Many claim the revival of 1857 sprang from this prayer meeting.

Heading uptown, he stops at a famous address, 156 Fifth Ave. A look at the building directory reveals that this is focal point for U.S.A. Presbyterian activity.

It also houses such organizations as World Council of Churches American office, American Leprosy Mission, which provides funds to help lepers in 155



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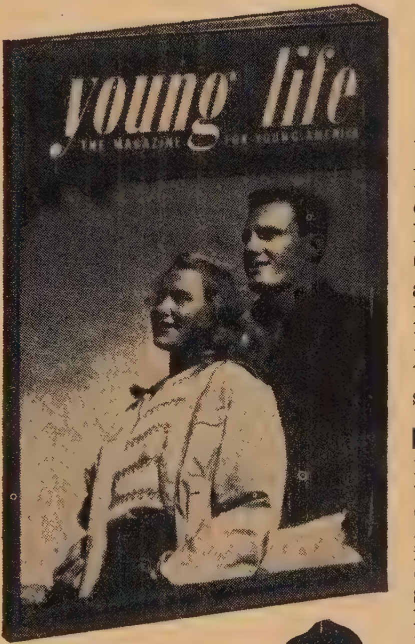

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Also at 156 Fifth Avenue are the offices of Pocket Testament League, directed by Alfred A. Kunz, which has been giving out Scriptures since 1908. Its largest undertaking distributed 10 million Testaments for Japan during postwar years. In the same building, a more recent group, American Committee for the Evangelization of the Greeks, spearheaded by Spiros Zodhiates, stirs interest and money for missionary work in Greece, leads in publication of Greek evangelical literature and writes gospel articles in two Greek newspapers.

★ ★ ★

Who can direct when all pretend to know?—*Goldsmith.*

★ ★ ★

Our business friend also learns that because New York is the East's leading port, it has not only attracted headquarters for major denominational mission boards, but many independent missions operate offices in the big city, including Voice of the Andes, South Africa General Mission, Sudan Interior Mission and Conservative Baptist Foreign Mission Society.

The Christian and Missionary Alliance has always had its headquarters in New York. Located in Times Square around the corner from the Alliance church, its editorial offices produce the *Alliance Weekly*, plus a full slate of Sunday school quarterlies and papers, and its foreign offices supervise the work of 686 missionaries in active service on 22 fields, dealing with 150 languages and principal dialects and translating in 25 languages. Exclusive of home work, approximately 2.5 million dollars are required annually to keep things moving. Noted for its missionary emphasis, the Alliance significantly has more members in churches aboard than in churches in North America.

Christ's Mission, unusual in its ministry to rehabilitate priests who leave the priesthood, publishes a monthly magazine, *Converted Catholic,* edited by its director, Dr. Walter Montano and half a dozen converted priests. Besides assisting 100 ex-priests in the last five years, the magazine has alerted thousands to Catholic strategy in our country.

For 91 years the Women's Union Missionary Society of America has been praying and raising funds for women missionaries among women in India and Japan. The Christian Association for the Blind specializes in promulgating a magazine called *The Lamp* and building up a high-class Christian loaning library, all books in Braille.

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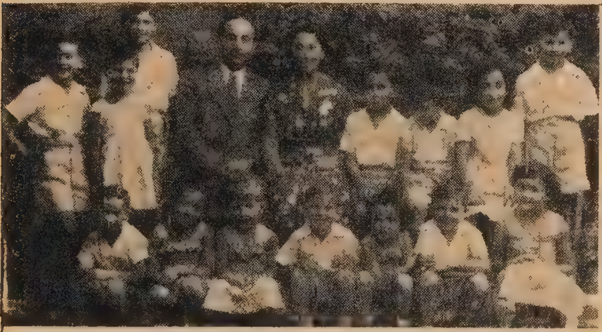

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Further on up Fifth Avenue, our friend pauses for a visit at Iversen-Ford Associates, New York's most active public relations specialists advertising Christian outfits. Japan's ten million Testament campaign was their brainchild.

Thursday evening he decides to investigate New York's evangelical Christian schools. He is surprised to learn the world's largest city has few such.

He drops over to Biblical Seminary, operating on the graduate level with less than 200 students. Shelton College, formerly in New York, recently moved to northern New Jersey. Formerly National Bible Institute, Shelton has in the last few years changed its name, received accreditation of the liberal arts degree by the New York Board of Regents, boosted its doctors on the faculty to five, and cut mortage debt one half.

Inquiring about other Christian education possibilities he is informed that proposed workers for the European Christian Mission and the National Jewish Mission are channeled through the American Seminary of the Bible in Brooklyn where they receive missionary training.

Because no first-class Bible institute exists in the New York sector, far-sighted Rev. Charles Anderson of Bloomfield, N. J., recently led his church to purchase the property of the now defunct Montrose School for Girls in exclusive Essex County. By moving his young Northeastern Bible Institute to the ritzy Jersey campus, just 45 minutes from Times Square, Anderson hopes the impetus will help put the school on the map as the outstanding Bible institute in the metropolitan area.

A small Inter-Varsity chapter functions at Columbia University. High School Evangelism working among high-schoolers in the greater New York area now has 18 full-time staff members leading 140 clubs. Started 14 years ago by Brandt Reed who saw that high-schoolers needed special help to take an aggressive stand at school, the movement has practically all of its strength concentrated in the outlying areas of Long Island and northern Jersey. Although its clubs reach into every high school in Queens and Brooklyn, it does not have a single one in Manhattan, Bronx or Staten Island.

As our visitor takes his leave Friday afternoon after six days in New York, he has a new vision of the city's desperate plight. His late afternoon train is just one of many exits. Others take bridges, ferries, tunnels, all disgorging commuters out of the heterogeneous masses. He realizes that people are moving out of the city at a fast rate. Former members of fundamental churches have now joined suburban testimonies, making the going tough for city churches. Many have closed their doors, thus increasing the missionary needs of the city even more.

As evangelical Christians have retreated to the suburbs they have left behind teen-age dope addicts, police scandals, water-front rackets, Tammany Hall, and most tragic of all, literally millions who know not Christ. Today the tragic fact is that next to nothing is being done in the world's largest mission field. What if a church does get 1,000 to a service! What's 1,000 to 8 million!

In 1876 D. L. Moody spoke daily at the Hippodrome for nearly three months, site near where Madison Square Garden now is, seating 8,000. One million and a half crowded in; 3,000 joined churches afterward. During World War I Billy Sunday held meetings in a wooden structure in uptown Manhattan. Results are felt to this day with converts in positions of Christian leadership in the city.

Today New York needs a mighty spiritual awakening, yet city-wide effort for souls seems distant, especially with evangelical forces divided. Christ would probably say it would be more tolerable for Sodom and Gomorrah than for New York in the day of judgment. Doubtless, He weeps over it. END

Definition of an Airplane

At a Sudan United Mission school in French Equatorial Africa, an African described an airplane to his younger brother in the bush.

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"As it runs along the ground it looks like an ostrich and its wings throb like a herd of horse antelopes galloping over the plains.

"I know the mystery of this is very great, but don't think God made it. The airplane is the whiteman's plaything. God is bigger than the airplane.

"Do you remember the first time we saw one fly up in the sky at Benoi. The pagans said, 'Ha! There comes God. Now let us see if He will take Pastor John and his children away to heaven.' When the airplane went by and didn't stop, we felt like crying.

"And the pagans laughed at us and said, 'Where is your God now? He has gone and left you.'

"My brother, don't be deceived by such ignorance. Jesus is coming back for us, but He will not come by airplane. He is coming in His own power, and He will come silently like a thief in the night. And we shall soar up and up beyond where the airplane flies.

"My brother, don't put your trust in airplanes; they are just man's things. Put your trust in Jesus; He is God's Son."

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Spiritual Clinic

Dr. V. Raymond Edman, *editor*

YOUR Spiritual Clinic editor each month is V. Raymond Edman, well-known Christian leader. From his background as Wheaton College president, former pastor, missionary teacher and author, he brings a wealth of practical experience in Christian living to Christian Life readers.

It is with pleasure that we present Dr. Edman to you each month, with an invitation to submit problems arising in your Christian walk for his wise counsel. No names appear in these columns; letters are held in strictest confidence. Address questions to Spiritual Clinic, Christian Life Magazine, 434 S. Wabash Ave., Chicago 5, Ill.

▪ My husband knows the Scriptures and says he is saved. Yet he has a terrible temper which causes him to find fault with every church and pastor and treat me unkindly. What can I do?

Anger is a manifestation of the old nature called "the flesh" (Gal. 5: 19-21) in contrast to gentleness, which is the fruit of the Spirit (Gal. 5: 22, 23). The Bible says, "Let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God" (James 1: 19, 20). For that reason the Word says, "But now ye also put off all these; anger, wrath, malice . . ." (Col. 3: 8). We are taught to put off the old man and his deeds and to put on the new man.

▪ My husband and I are Christians with two children. We love each other, but recently I find myself imagining that I still hold the affection for a man whom I knew some years ago. He is now married and we never see one another. Do you think this is the Devil's way of making my mind so occupied that I can't seem to read the Bible and pray?

All of us are subject to wandering thoughts. It is particular province of the great enemy of mankind to make us, if possible, dissatisfied with the present and wish something that is past or is still future. Concentrate on your Savior and on your Bible, then on your husband and lovely children, and trust the Lord to deliver you completely from this snare of the enemy.

▪ What does Scripture teach about suicide? Does committing suicide prove that the person never was a true believer? What would his eternal state be?

Deliberate and willful suicide is murder. I do believe that statistics will show that most suicide, however, is not deliberate and willful, but due to mental derangement, either temporary or permanent. I have known very godly people who suffered mental derangement, due to physical causes or to accidents, who became suicides. In that condition they are not responsible for their acts. There is no question in my mind that they were true believers in the Lord Jesus Christ, and that He had very tender compassion for those whose mental faculties had become impaired.

▪ What do you know about demon possessions? A relative of mine began following Rosicrucianism just after he was saved. Much prayer has gone up for him. What can I do?

Demon possession is a desperate reality. It is clearly taught in the Word of God and is a matter of experience in the dark places of the earth. Where the Gospel has long been preached and believed there is usually much less outward appearance of demonism. Demons are real personalities, utterly depraved and wicked, spoken of as "unclean" in the Scriptures. An excellent study on demonism is a recent book by Professor Merrill Unger of Dallas Theological Seminary. The works of the late Dr. John Nevius of China, and others also are very informative. Professor Unger's book is called *Biblical Demonology* (Van Kampen Press, Wheaton, Ill.).

▪ I am sorry to say that Jesus doesn't seem real to me. My heart just seems numb to God's Word. I haven't the Christian love in my heart and I know I'm missing a great deal that I want and need. Where do I begin to get out of this dilemma?

Spend part of your early morning as your "quiet time" with the Word of God and prayer, during the day be helping others in tasks which may seem quite commonplace, but which you do for the Lord's sake, and have the joy of telling others about Him. His Word and witnessing for Him will warm your heart.

▪ A friend of mine insists that a Christian is bound to keep the seventh day (Saturday) as the Sabbath. She gives Scripture as proof. Is this right or wrong?

The problem of keeping the Sabbath or the Lord's Day, the seventh day or the first day of the week, is a very old one. The principle of one day in seven to be set aside as a day of holy convocation runs throughout the Scripture from the early chapters of Genesis to the Pauline Epistles. The commandment to keep the Sabbath (Ex. 20: 8-11) was given expressly to the Children of Israel (Ex. 20: 2). In the New Testament the disciples met on the first day of the week, that is, Sunday. See Acts 20: 7, I Cor. 16: 2 and Rev. 1: 10. It is important to note that the days in the Old Testament which are typical of the Christian era fell on the first day of the week, such as Easter (Feast of Firstfruits) in Leviticus 23 and Pentecost.

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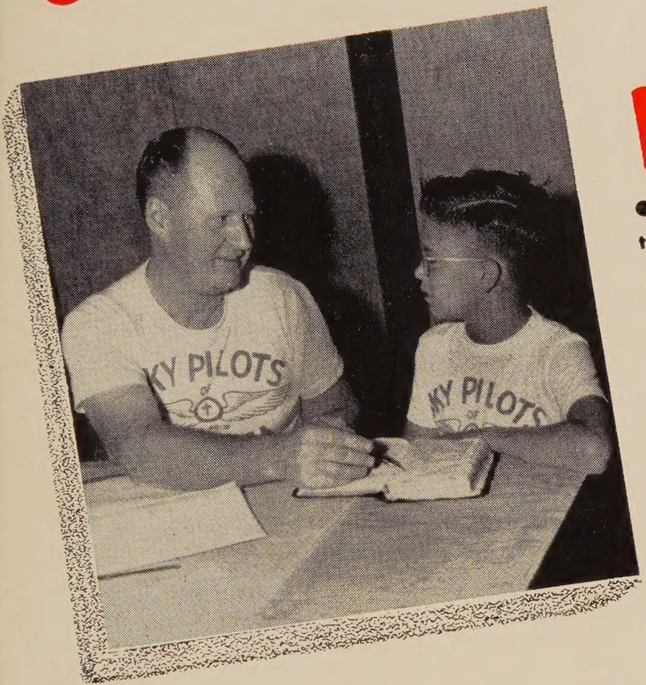

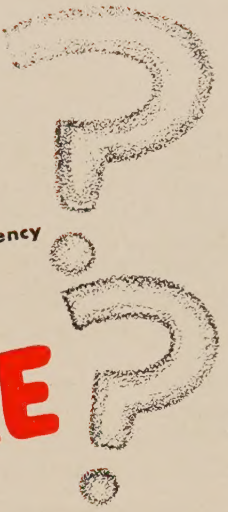

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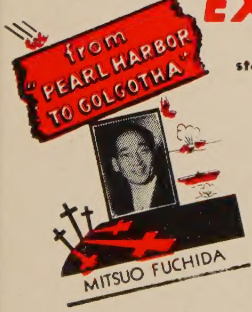

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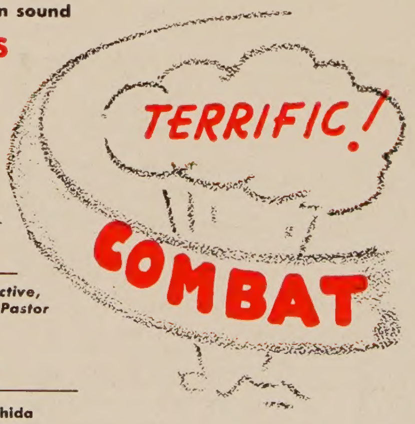

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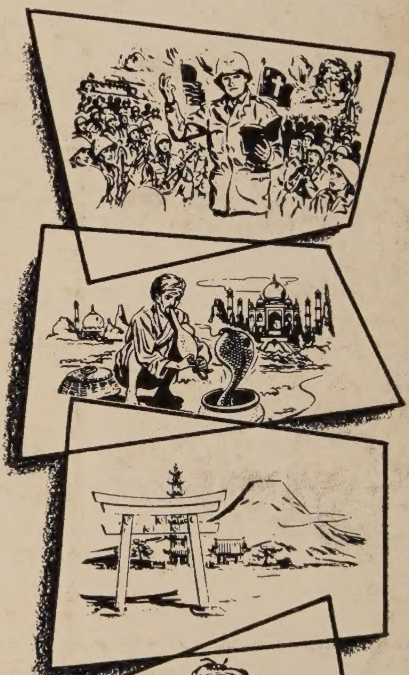

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